Seir Persia - Apr. 4. 1860

Rev R. Anderson D.D.

Dear Sir

Two weeks ago last Sabbath was the communion season at Seir. Heretofore all the communicants from Baraudoos & Tergawer have assembled here on such occasions; and while the seasons have been blessed they have been felt to present temptations for visiting & business which necessarily diminished their solemnity & spirituality Hence the new plan is now adopted of carrying the communion to the villages. Thus the believers can enjoy the personal benefits of communion with their Savior without the excitements & distractions incident to the larger assemblies; while it is hoped the influence will be good upon the people who witness the ordinance in the simplicity of the Gospel.

The season above was for the Seminary & village of Seir. Thirty from the village & thirteen from the Seminary sat down together; 10 of them for the first time. It was to us, to whom all here is new, a peculiar joy to see such fruits of Missionary Effort & to begin to understand & feel a Savior's Love & the fellowship of Christians flowing so richly in the channel of a language which we hope to use in laboring for christ.

Four of the new communicants are from the

~~Several~~ Village. Several others applied, but it was thought best that their steadfastness be further tested before admission. It is an interesting fact that about half of the adults of the village are now communicants, while there are few villages of the size in America, where so large a proportion attend the services of the Sabbath & in the Sabbath School recite from memory a portion of Scripture.

All the communicants from the Seminary are from the higher classes. Nearly all of the others in the school have professed a hope in Christ, but are advised to wait till near the close of their course for admission to the communion. One of those who united (& who has just graduated from the Seminary is a case of special interest as he is the recognized successor of Mar Gabriel. In taking this step, as well as in the separation from his uncle & the marriage which he contemplates, he has consulted his own convictions of duty. He seems to have counted the cost, & diliberately to have chosen to follow Christ though in the face of severe persecution. The Bishop has uttered some fearful threats & his character is bad enough to execute the worst. The young man greatly needs our prayers & sympathy, as well as divine strength, to stand firm amid the insidious temptations & fiery trials which beset him.

I might mention as an Evidence that the

truth is taking effect, that the same Bishop while he hates the Gospel is compelled to preach it to prevent his people from attending the meetings of the helpers. During the present fast he has expounded the Scriptures in his own church. He preaches "of Envy & strife," indeed "& not sincerely & yet we rejoice that Christ is preached"

The Examination & usual exercises at the close of the Seminary term were held last week. The Graduating class - six in number - are young men of piety & promise. Two of them are from Tekhoma.

The number of young men Educated by the mission & ready to gird on the harness or already in the battle, is a striking token of God's blessing upon this mission field & points to a brightening future. The intellectual, moral, & working power of the people lies in these Educated & pious young men. If they but fight the good fight of faith who can predict the victories of the coming years?

Miss Rice is now enjoying a vacation which she very much needs after the absorbing labors of the winter.

Mr Breath & Dr Wright are pushing on the Edition of the New Testament with marginal references with the utmost despatch.

The village schools are mostly closed after four months of very successful instruction. They have been as strictly under the influence of pious teachers & as strictly Bible schools as ever before. //

There is considerable discussion & diversity of opinion in the mission in regard to the expediency of curtailing the Educational department. There is a pressure at present, both from the diminished resources of the Board & from the enormous prices in this country. Many of our helpers are in debt & destitution. Their present salary is inadequate in some instances to meet the pressing necessities of life & every month is carrying them nearer the point of starvation. It is a serious question, in my opinion, whether if we employ the full time of a man we are not bound by the Gospel rule to meet his necessary expenses; & whether even half our present number of helpers - or whatever the proportion might be - sufficiently paid would not be a more efficient force than all of them in the present circumstances. Still there is a difficulty in determining their necessary expenses. Parents are dependent upon them, or their property is held in common with brothers. For the mission to support more than the helper & his own family is impossible & for them to separate entirely from their friends is difficult.

There is among the whole people, this spring, an alarming degree of poverty & desperation. They are under the worst system of government, executed in the worst possible manner. The addition of the present prices has brought upon a majority

of the families a hopeless debt. At the present rates of labor & provisions a man is requited with about half bread enough to sustain life in his family. The result is that the fields & vineyards are passing out the hands of the Christian peasantry; & all that attaches them to this land of their bondage except the iron rule of their masters is gone. Hence they are ready for any gospel, or any form of Christianity which offers temporal deliverance. If the Mission had the power to protect them & chose to use it on the condition that they become Protestants, the people almost as one man might be enrolled. And if the Russians can offer them the relief they ask tho there is a probability that they may be enrolled as Greek Christians. There are rumors afloat of a probability to support them, that Emissaries of the Russian Greek Church intend to pay us a visit the present Spring. A portion of the people await their arrival with large expectations, & the possibility of escape from Persia, is all that some are asking, as an inducement to Emigrate to Russia.

The number of men who are going to Lifhis to obtain Employment, & the number who probably will remain there, is very large. The Missionaries however, are not fearing any serious changes, though there are many things which enlist our sympathies &

& lead us to plead with Him who alone can protect his Cause in these lands. The impoverished condition of the people has been a hindrance to their listening to the Gospel. The helpers say, "it is hard to preach the Gospel when the people have no bread". The Mission have prepared a statement to present to the British Embassador, for him to use at his discretion in obtaining redress. The result is very uncertain.

From all that I can learn there is, in every part of the plain, the beginning, at least, of inquiry among the Mussulmans. And as the light is spreading by means of the Persian New Testament, & by the influence of Missions in Turkey on the one side & India on the other, we may rationally expect an increasing spirit of inquiry. During the past month a case of singular interest has occurred. A Koordish Mooolla, whose village is a few miles up the river which flows by the city, has from time to time attended the services of Dra. Joseph our translator, in Urgala. Sometime since he obtained a Persian New Testament & studied it carefully. The result was he became convinced of its truth, & that there is salvation in none other than Jesus Christ. A few days since he came to Dr. Wright & begged to be baptized in compliance with the command of Christ. His views are very clear & evangelical & there is no evidence

that he is not sincere. He breaks his Mussulman fasts & has persuaded a family of brothers who at first opposed him, to his own way of thinking.

The News from the Mountains is warlike & to all human appearance the feuds between Tkhoma & Tiary, while they exist, will be a serious hindrance to the Gospel.

The Mission have designated Mr Ambrose to go to Trebizond to meet the reinforcement now on the way. Mr A's health has suffered severely of late, so that he is entirely unfitted to enter upon his summer labors in the mountains.

The youngest child of Dr. Wright has been very near the Grave for several days. We pray that the fond parents may be spared the anguish of bereavement, but our compassionate Lord knows better than we what is for their Good.

We have advices from Mosul in reply to the request that Dr Haskell, temporarily supply the post of Physician in the absence of Dr Wright. Dr Haskell or perhaps Dr Nutting, probably will spend the coming winter in Oroomiah.

A word in regard to ourselves. When we arrived in addition to warm welcomes we found a house and winter stores provided for us at once to use. Here we have had a

hopes of Comfort & joy - with all the facilities for acquiring the Language & all the privileges of christian Friendship which we could ask. We have felt that it was wisely ordered that she reached here before the winter, as without the presence of a christian sister at Sirr we cannot see how Mrs Cochran could have been up under the pressure of disease & care.

My impressions & opinions of the field & work in General, are not formed on sufficient knowledge to justify their insertion. I rejoice in being here & in the prospect of being spent for Christ -

Yours in the bonds Christian love

Jno. H. Shedd

Sein Apriil 4. 1860.
Rec'd June 9

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Seir Persia Sept 1. 1860

Dr Anderson

Dear Sir

It is my duty to send you a letter laden with sad intelligence. Two months ago we welcomed among us a young man of singular promise & full of health & hope. But he came not, as himself & his friends supposed, to labor in the blessed work of the Missionary. He came to Persia only on his way to a better land; he tarried a few days, then suddenly left us for the higher & holier services of heaven.

Our brother Thompson is dead. On Saturday morning Aug 25th after an illness of nine days & a residence in his field of labor of only ~~forty~~ fifty four days!

A month ago none of us had a thought that such an event could be so near. At that time (Aug 1st) our beloved Physician left us & set their faces toward their native land. On the following day, Mrs Cochran & Coan & their families started on a three weeks Excursion to Sergawer, the nearest mountain district. Our family, wh had embraced Mr & Mrs Thompson since their arrival, remained at Seir. We all were young & buoyant, & to human view, as secure against dis-Ease as we could be in any place in America

The Mountain air & water, ripe fruit, abundant exercise, cheerful labor & sweet companionship, gave us an assurance of health which apparently could not be stronger. None was so full of joy & hope, or had such a prospect of life, or such exultation in view of future labors & victories for Christ, as he who has gone. He had just arranged his rooms, written home his first impressions of his chosen field, & for a few days given his energies to the study of the language, when the messenger of death came.

On Thursday Aug 16th Mr Thompson was taken with a chill, which soon changed to a violent fever. It proved to be billious fever of a very malignant type. The disease seized him with the grasp of a giant, & never relaxed its hold till it had done its fatal work. From the first he was utterly prostrated both in body & mind. For nearly four days he had not a moments slumber, & afterward only the unrefreshing doze which was rather the effects of opiates than the repose of Nature. He he was more or less delirious from the first with, however, many lucid intervals. The excitement from the fever was at times very great — his body tossed or strained to its utmost tension, while his mind was on eagle wings soaring & darting with amazing swiftness & power.

The medicine he took seemed to operate well, but still the fever kept on its course unabated with only one slight remission.

Dr Wright, as you remember, left us about a fortnight before he was taken ill; but Mr Breath who has had much experience at the West, & also during his twenty years residence in Persia, was untiring in his watchfulness of the symptoms, & in giving such medicines as he hoped would be of benefit. The Mission have very great confidence in his judgment & experience, & feel that all was done that would, or could have been done, if Dr. Wright had been present. All his friends, I have no doubt, would feel the same if they had been here.

After seven days, the crisis of the disease apparently arrived. On Thursday evening the moisture for the first time started on his brow. We hailed it as a favorable omen & hoped the fever would have him. It probably did, but he was too far worn out by the disease to rally. During Thursday night he was in a profuse perspiration, but wandering in his thoughts & growing weaker. At Friday morning he nearly sank away, his extremities being cold & covered with a clammy sweat. By means of stimulants & the application of friction, the warmth was restored, & during the day our hopes greatly revived. In the Evening his extremities again were cold & clammy, but the cir-

culation was restored by the same means as in the morning. He was in a warm perspiration, his breathing was more deep & natural, & we had a renewal of hope that his strong constitution would triumph. During the night he fell into a profound stupor, for which after midnight it was impossible to arouse him. Still we hoped & stupor would break away, as the darkness at & dawn. We hoped it was the reaction of tired nature, demanding repose after a week of febrile restlessness — that there was vital energy sufficient to carry him through & danger & bring him back to us, even from the region of death. We hoped too, almost with the strength of a confidence, that God's purposes were not to bereave us, but to answer our prayers for our brother's recovery.

But near morning the last hope expired & at the dawn our sorrowing circle gathered around the bed of death. Slowly & faintly the tide of life ebbed & flowed, but ever receding. We bowed in prayer, & while our heads were lifted the last breath was drawn without a gasp or struggle. He died so peacefully & gently, we could hardly say when the spirit took its flight. It was at dawn — the first rays of the sun were bursting over mountains & lake. To the released spirit it was the dawn, & the glory which streams from the Eternal throne.

Our deceased brother was probably not fully aware of the near approach of death. For the first week of his illness, the one great anxiety was to secure him quiet, & to avoid all things which would add to the flame of disease & excitement. After the change, his weakness was so great that he was for the most part unconscious. His wife tried on Friday to converse with him, but it was so difficult for him to understand, & her own feelings were so overpowering, th she desisted from the attempt.

He uttered, however, many words in his illness which now are sweet consolations to the bereaved. He gave many evidences of his fitness to depart. On one of the first days of his sickness, while he was tossing about in utter restlessness, for a moment he fell into a doze, & awoke in an ecstacy of delight. To his vision his Savior had appeared in person, & had spoken to him strengthening words, telling his Servant that his sickness was sent in love: that he should have grace to bear it joyfully, & that it should have a triumphant ~~exit~~ close. This promise was daily & hourly fulfilled. It was a privilege to attend at his bedside, as he spoke so often in strains of tenderest

gratitude & received every attention in such a mood of love to his Heavenly Father. In this respect he died as he had lived, finding a cause of thanksgiving & delight in every incident & comfort about him. His own words were, "I have never had such deep, peaceful & quaking love toward Jesus Christ, as I have felt every hour of this sickness"-

Among the last he was heard to utter were words like these, "How delightful it is to labor among such a people" - Showing the paramount idea to the last, was the privilege of being a missionary. This idea was paramount in his life. The single purpose of preaching Christ & the privilege of spending & being spent for him, was singularly marked in his life since, in early youth, he gave himself to the Savior. With an energy rarely witnessed he worked his way through a ten years course of Education, in the face of very trying opposition & difficulties. Often he was on the point of despair, but the clear strong purpose of laboring for his Master, sustained him triumphantly to the close of his course, & guided his steps to this mission. Less than two months ago he came among us, full of health & exultation. How well furnished he was, in mind & heart, for the work, a wide circle of friends & churches, who took an interest in himself & his future labors, as well as the mission, rejoice to testify.

To us, this sudden death is an inscrutible Providence. It is one of the deep things of God, that a young man should be guided by so marked interpositions of Providence through so many years of preparation, that he should be preserved from the perils of the deep & of a long land journey, should reach his chosen field, look forth on the ripe & perishing harvest, stretch out his hand to take the sickle, & then fall before he had gathered a sheaf.

But to God all is clear. His death is gain, not only to himself, but doubtless to the cause to which he had given his life. We would argue with a sentiment expressed in his ordination sermon that if he should fall before or on reaching his Mission field, it would still be worth the sacrifice.

Perhaps we as a Mission, in view of our prospective numbers, were trusting too much to human ability & means; & needed such a stroke to bring us into such humility & dependence before God, that He can the more richly bless our labors. Perhaps the death of one so young, so gifted, on the threshold of his labors, will do more to quicken the missionary spirit & consecration in the home churches, than even the abundant success of years.

We know that Christ is magnified whether by life or by death.

The bereaved widow we can only commend to the All-loving Savior for Consolation. She furnishes a beautiful example of the sustaining power of Grace, in the midst of deepest afflictions. It is her desire to continue labor in the field where her husband has fallen.

During the latter days of Mr Thompson's illness, we heard that Mr Ambrose was prostrated by fever in Gawar. His lonely situation deeply touched our sympathies & as soon as possible one of the brethren left here to visit him. Mr A. ~~He~~ was, however, so far recovered as to have set out on the journey to Droomich. But he arrived too late to witness the death of his intimate friend, or to pay the last sad offices of affection at his funeral.

Mr Ambrose had made a very successful & pleasant visit to Amadia. On his return three days from Gawar he was attacked with fever. & with the greatest difficulty he reached the Mission house in Memikan. The fever ran a course of ten days. His life was mercifully spared & now he is nearly restored to ~~his~~ usual health. The majority of the other members of the Mission have had attacks, more or less severe of a similar disease, but all again have the prospect of usual good health.

There is much sickness over the Plain & a number of those in the employ of the Mission

have been ill. At one time the life of Dr Joseph the Translator was almost despaired of. There has also been much mortality among the Nestorians who went to Tiflis to spend the Summer.

The visit to Tergawer of Mssrs Cochran & Coan proved very beneficial to the health of the children, & afforded many opportunities for Missionary labor.

The security of the roads & greater & the condition of this immediate region is more settled than it was ~~x~~ one or two months ago. A new Governor has arrived in Oroomiah, a prince in the prime of life. He is said to be a man of intelligence & ability, & the promise is held out of a more ~~of~~ just & efficient government in this district. The Prince & his Prime Minister have manifested the most friendly feelings towards the Mission //

We are expecting with much interest the arrival of Bro Rhea & his associates. Their instructions & plans will, in a great measure, determine the disposition of forces ~~not~~ on this as well as the other side of the mountains. The death of Mr J. leaves a sad breach in our ranks & throws cherished plans which we had formed in common with him.

It is very clearly our duty to labor with our might, & lengthen our cords & strengthen our stakes. What we do must be done quickly not only on account of perishing soul & the nearness of death. But from the unsettled aspect of the country. The shadows of great coming changes & events are upon us. Never was there a time when the influence of Russia, seemed so certainly & rapidly overshadowing these regions.

I suppose Mr Ambrose will report the results of his investigations in Armadia & the Mountains. He speaks of startling advance in enlightenment & the entire absence of opposition in Khoma. He intends after a few days recruiting here to set out on a second tour to Armadia going ~~via~~ Gawar & Siary & returning via Julemerk & Bash Kala. The state of Mrs Shedd's health prevented me from joining him for an extended tour as we had planned. This I regretted very greatly, as a knowledge of the mountain ~~districts~~ seems indispensable in forming a correct estimate of the demands of the whole field.

I spent a fortnight very pleasantly in Gawar & was impressed with the cheering prospects of a portion of the Plain & also with the need of a missionary's presence there. At the same time it is a serious question whether it wd be a wise expenditure of labor - considering the wants of other portions of t field which falls within our bounds to plant two families in Gawar.

Yours Truly John H. Shedd.

From our experiences of the last two months it would appear - in point of health - much preferable that young missionaries arrive here in the Autumn rather than in t Spring.

Peir. Sep. 1. 1860.
Rec'd. Oct. 31.

Deed of Mr. Thompson
Ack'd April 11, 1861.

Oroomiah Feb. 4. 1861.

Rev. R. Anderson D.D.

Very dear Sir.

In previous communications I have said nothing in regard to missionary policy or the general aspects of the work among the Nestorians. I have preferred to wait until I could speak advisedly, until first impressions should be corrected by experience.

Now the time has come perhaps, when it is due to you & to the cause for which we labor, as well as to myself, frankly to express my opinions. If they may chance to differ from those of older brethren, it is from no desire to find fault. It is in the spirit of love, with the tenderest personal regard for every member of this mission & with the desire & readiness ever to labor harmoniously with them.

And at the outset I would express my deep & increasing conviction of the greatness & value of the work accomplished. The more I see of the condition of the people without the Gospel, the greater is my wonder at what God has wrought. He has greatly

blessed this mission. Many souls have been saved & foundations have been laid which we may hope God will use for the redemption of Persia. There is a bright side to the work in this land & every word said in its praise is true.

But there is also a shady side, which perhaps has not been so fully exhibited. There are many things, which I have not seen said, that are equally true with those well known.

There are many things in every mission I suppose wh disappoint a young man. It has proved so here. It is possible that in comparison with other mission fields, this one has been overestimated, from the fact that its members by their presence at home & by their writings have so faithfully kept it before the Christian public & from the halo of interesting associations thrown around this far land of the East & this remnant of an ancient Church.

My own first impressions were nearly all that I had expected. It was rather after attending mission meetings & gaining a more familiar acquaintance with the work in the villages, that I found important & pressing questions upon

which I could not agree with the existing tone of sentiment in the mission. Among the brethren I discovered a diversity & at times an antagonism of views & feelings on almost all questions. I failed however to discover the principles to which the mission policy is anchored. The mission has seemed rather to be afloat in respect to all vital questions, such as; - The Scope which Education should hold in our work. Development of native character & resources; Church polity; - Attitude which the Mission should sustain to the Armenians & Mussulmans; - The divisions & methods of working the field. This unsettled state of policy & opinion may arise from the fact that this mission is in a transition period of its history.

Upon the Young men the Effect has been to compel them to examine all questions for themselves. Hence the Opinions I have express are my own. They are founded upon more than a year's experience & investigation upon the ground; from witnessing the work in all its departments & aspects; from listening to the views of the brethren on every question of policy & detail connected with the mission; by personally visiting nearly every Nestorian Village

on the Plain & in the region of Gawar; & by mingling in familiar intercourse with the Native Christians.

I. Education.

There is no denying the fact that the strength of this mission has been expended on Education in the two departments of common Schools & the Seminaries.

Among the people in + villages the great work has been to bring their children into Mission Schools Perhaps in the absence of preachers this was the only way possible to labor. But now with so many native preachers it may well be questioned whether there is not a better way.

In reference to the past I can see no adequate results from the labor & money which have been expended.

As a means simply of education they are nearly a failure. The people have very little appreciation of the blessings of Education. They can see no Earthly benefit accruing from it. There are no paths of gain or enterprise which it opens to them. Among a people so degraded & ignorant something more is needed than simply a desire to understand the Scriptures, to induce them

to set a value upon schools. So oftentimes they regard it as a favor to the Mission, rather than to themselves to send their children to school. So also, children as soon as they are able to labor are removed, & having few books & little taste for reading after a year or two they forget what they have learned. There are scores of such people now in the villages whose early education is lost, until they are reached by other means & brought under the power of the Gospel. Then under a new motive they will desire to read & of course they can more quickly regain what they have forgotten than they could learn for the first time. Among a people in the condition of these the only sure basis of education is a renewed heart. With this men will learn to read God's word & the Sabbath School is the place where they learn At the present time I believe there is more to be hoped from the Sabbath School, for the true Education of this people than from any other agency.

The value set upon education may be seen from the fact that a proposition was made to tax the people seven cents a scholar, for the present winter but was rejected by the Mission as certain to break up a majority of the schools.

As a <u>missionary agency</u>, my conviction

is that village schools have been still more a failure.

They present to the helpers & people as it seems to me a wrong object. Among the people they rather foster the idea that they are a real Christian church fallen indeed ~~but~~ in consequence of oppression & poverty but by no fault of their own & hence worthy objects of sympathy & aid & that our object is to teach them & lift them up rather than to bring them as lost sinners to Christ. Thus the Cross of Christ is obscured.

On helpers then is the same tendency, that if they succeed in enlightening men their grand work is done. instead of feeling that they must bring men directly to a Savior. I do not say that such is the result upon all our helpers; but then is the tendency lurking in such a system.

Again as a <u>direct means of conversion</u> they have failed. Undoubtedly they form a good basis for the Sabbath School & preaching assemblies & thus incidentally have resulted in good when accompanied or followed by these means of grace. Yet it is not true that our communicants as a rule are gathered from those who have read in the Schools. On the contrary, outside of those who have been converted in the Seminaries, a large por-

tion of the Converts are men & women who learn to read after their hearts have been touched by the love of Christ. There are villages where Schools have been in successful operation for twenty years & there is not a conversion to show as their fruits. In fact I have yet to learn of a single case of Conversion which can be traced directly & independently to their agency. (see Note 1. on last sheet)

The principles which shd be strictly followed I believe to be these

1st That the System of Education in all its parts so far as supported by funds of the mission should have direct reference to the training up of native preachers & teachers.

In any other position it is not strictly a missionary enterprise & is not a profitable investment.

2nd That we encourage & urge pious parents to Educate their children & that so far as it is necessary ~~that~~ we aid them until they can bear the expenses themselves.

Thus Education takes its proper place as the hand maid & conservator of the Gospel, & its support by the mission is but temporary, to pass as soon as possible entirely into the hands of native

christians. This is what is needed in our field - a school attached to every congregation. not for the masses, but for those, who out of regard to the truth & love to Christ feel that their children must be educated. Thus the basis of our labors is repentance & faith & we Educate & Elevate to the utmost those who stand upon this true basis. Therefore the contrast between true Christians & false is manifest. The process of reaching & saving men here is the same we find the world over. Our helpers & brethren must be separate, humble, consecrated, willing to stake all on simple loyalty to Jesus & self denying labors for the good of men around them, wherever such Christians are found the work is growing - by the means of preaching, the Sabbath School, & visiting from house to house.

So in entering new villages the agency must be the same. Schools coming in as an auxiliary, whenever they are plainly the most direct way to bring men as penitents before Christ.

The System this winter is virtually broken up, partly from shortened resources & partly from the Conviction that its work is done.

In regard to the <u>Female Seminary</u> I

have nothing to say except in approbation. If there is any thing faultless in the mission it is this.

In regard to the Male Seminary. I am not so clear. It has been very greatly blessed as a converting agency. But it may be eminent in this respect & still fail of its true design - the raising up of an efficient ministry. Many of its graduates are sterling men. Where they are not, the cause can usually be traced, I think, to the rule on which pupils are received. This rule may have been indispensable in the past, but from all the light I can obtain the time has come when it sho^d be changed.

The plan has been to receive no pupils from villages already supplied with helpers, but to seek two youth from every village which is still destitute, educate them, & send them back to evangelize their village.

The reasons in favor of this are - the difficulty of obtaining young men willing to leave their village & friends & more especially the unwillingness of the people to receive any but their own kinsman as a teacher or preacher.

The objections are (1.) It educates on too much speculation. (2.) It does not seem

the best ~~boys~~ talent, but takes such as can be obtained, perhaps an average of the people. The result - is a few first rate men, a majority of 2nd & 3d rate men. (3) The boys receivedful that they have given themselves to the work of a mission. they rather expect in the process of their education to be converted & at its close to be employed. If they are not found worthy or competent to be employed they or their relatives still feel that they are wronged. (4) Young men returning to their own village are involved in the petty clannish feelings & the worldly business of the village & hence cannot occupy the clear high position essential to the true minister who knows nothing but Christ & him crucified.

The rule adopted should be this - To receive those youth - wherever found, who give the most promise of piety & talent & educate them for the ministry with the expectation that they be willing to go wherever there is a call of duty. If they are pious before they enter, or if they come from pious families & the instructions of a faithful pastor so much the better. They themselves will be the better pastors.

Such men in almost any numbers will find employment among all nationalities both in Persia &

the mountains. From my investigations there is no insuperable obstacle to planting such men in every place where they are willing to receive the Gospel at all. They can win their way anywhere & they can be trusted to find open new fields. Once having a foothold, from their being strangers, from their one simple work & their superior ability, their usefulness must be far greater than that of too many men now employed in their own villages.

I might mention in support of this position that the men who have gone from Gog Taha to other villages - on the plain & in Gawar - near a dozen in number, are as a class the most efficient men in our employ. (See Note 2.)

II. <u>The development of native resources toward self-government & self-support.</u>

In no point have young missionaries been more sorely disappointed than in the character & condition of the people. They expected to find an ardent, interesting race, possessing strength & sterling traits of character & a position of some influence among the Mussulmans. On arrival here they discover that they have seen but one side. The reverse reveals, to say the least, a weak & dependent race, whose position

& character surprises them. They are certainly surprised to find the native Christians treated by the mission as though unworthy of confidence & responsibility

The whole of the support & management of helpers & teachers, & all the spiritual & secular minutiae of the work are in the hands of the mission. The natives have no voice & no opinion authoritatively at least. Now whatever be the character of a people, I cannot believe that such entire subordination of the native mind to the judgment & guidance of missionaries is the best policy. To be sure they are children, & not now capable of managing entirely their own affairs. But children must be taught; responsibility must be thrown upon them - they must try to help themselves, or they never will become men. The more I see of the native brethren, the more apparent are their defects & weaknesses, & also the more faith have I that they can be trusted, that they possess the piety & the elements of character which can be developed into reliable & self governing Christians.

I believe the time is fully come for the mission to adopt the rule, that these Aretonians must be taught to stand alone in self support & self government. The policy of the mission should be shaped to this end.

Responsibility to the utmost, that is prudent, should be placed upon the native christians. If they make some mistakes, it is still better than to be forever so dependent upon the missionary. It is indeed simply a necessity if we would plant the Gospel permanently among them. As it is now, if from any contingency the missionary should be compelled to leave the country there is no basis whatever on which the evangelical community or church can stand. They wo^d be compelled to organize themselves (which under the circumstances would be next to a moral impossibility-) or to fade away. No one knows what the result would be. It is painful to hear the older missionaries say that they have not confidence to be sure that a single native convert would endure persecution firmly & witness a good confession unto the end. I cannot believe it. But if such be the character of our Christians, our work is nearly a failure. Our policy certainly is wrong. As fast as possible we should place the native Christians on a basis that they can live without us.

In the <u>matter of self-support</u>. I know it is difficult for the people out of the depths of their poverty to give for the Gospel. But they can do

Z India

something. The greatest difficulty I apprehend is not poverty, but rather their indisposition - their feeling of security under the protection of the mission. They have been carried in the lap of the missionary till it is difficult to convey a correct idea of the feeling they cherish; that we are strong & rich & that it is our duty to do every thing for them without an effort on ~~our~~ their part. It is true also that they expect too much temporal aid & benefit from the mission. Perhaps the disbursement of so considerable a sum of money in a community so small, & the appearance of wealth compared with a people so poor have unavoidably led them to expect too much of temporal good from us. I am constrained to think also that under the present policy & especially with the extensive system of schools the amount of business & money dealings in the hand of the missionary, begets a secularizing influence in the minds of many of the helpers. One thing we have to lament, is the lack of simple spiritual aims, of simple labor for Christ's sake, in many of the native Christians. There are cases, even of graduates who seem to feel that they can do nothing at all for Christ except they are guided & paid by the missionary.

Something I believe needs to be done, that native christians may fulfil their duty & make an effort to support themselves. What should be done is a question on which the mission are not agreed.

The question seems to me to be intimately connected with another viz; <u>the formation of native churches & the settlement of native pastors</u>

It is now conceded that the idea of reforming the Ancient Church must be abandoned. A very brief inspection is sufficient to convince one that the Old church has lost the last vestige of piety & that every true feature of spiritual religion has perished from among its members. It is indeed in the last stages of disruption & decay, certainly in Persia.

The only way is to separate from it & regard the Nestorians as we must any other unregenerate men. The separation is now virtually made & the Evangelical Nestorians are considered by the people as a new sect. So the question is whether the present organization of Evangelical Christians here is sufficient. I do not think it is. It is in vain to say that we have churches lacking only the name. The Communion does not belong to the people, but to the mission & can be administered

only by Missionaries. The admission of Communicants is by a vote of the mission & all discipline by the same. A large part of our best preachers are only laymen & those for whom all our helpers labor have no voice in their selection & no responsibility in their support. The present system is more than Episcopacy. It is a centralization of power greater than the character of the people renders necessary & its tendency is to prevent a healthy growth of christian character. It is also impossible to draw out the resources of the people in their own support under the present system. Their responsibilities are too indefinite & we cannot place them under responsibilities while they have no voice in managing their own affairs.

I am in favor of no hasty changes. What, as it seems to me, is needed is that the mission set its face more firmly in the direction in which it is now going. The progress the past year or two has been considerable. Communions are now held in the villages & it would be easy soon to give the ordinances into the hands of the native preachers, without the presence of a missionary. To do this our settled helpers ~~faith~~ as a rule sho-

be ordained pastors; & ~~teachers~~ teachers who are itinerants or unsettled shod be made evangelists or perhaps licentiates - both after a thorough examination as with us. This is needed that preachers may feel more deeply the responsibilities of their office - may look less to the mission & more to Christ. It is needed too to give unity to our communities & save them from employing the old priesthood.

The Christians in each village should enter into a closer contract & feel their responsibility in selecting & sustaining their pastor & as fast as possible shod sustain their own Schools. The admission of members on the examination of natives only would as yet be an unsafe experiment. They are too much influenced by personal motives & have too loose ideas of regeneration. It shond be a joint examination of the Church & Missionary - ~~with~~ with the reserved power for the latter to reject candidates. Every Church, pastor & members, shod feel that the searching eye of the missionary is upon it. They need such an influence flowing down from the mission to each individual Christian.

To this extent churches should be organized. For aught I can see, it might be done, gradu-

ally to be sure - without exciting opposition on the part of the people or irritating the Government. The effect would be most happy on native Christians & on the Cause of Christ.

To prepare our helpers for such changes, they should be instructed - perhaps collected in the form of an association - their opinions elicited & all practical questions pertaining to their duties & fields of labor discussed. They should be treated as men & not children, & thus taught self-respect & self-reliance. (See Note 3.)

In favor the need of such an organization is the more imperative, as for so many months they are cut off from the missionary & hence from the ordinances; & also because they are abundantly able to support the institutions of the Gospel for themselves & should be induced to do it.

III. The number of Missionaries needed in the Nestorian Mission.

The great mistake of the Mission in getting its young men here the past two years has been that no distinct plan was previously laid as to the number of stations to be filled. The Mission had no settled plan. As a consequence

the first feeling of the young missionary is that he is not so much needed here as in the destitute fields of Turkey which he has passed. This feeling is deepened when he finds it a serious question, what fields & employments should be assigned to the young men.

V

The old plan was to occupy Gawar by two families, but the idea is now abandoned. There are physical difficulties from the position & climate which never can be surmounted. The field is so inaccessible & small that only a narrow missionary policy wd bring men from America to do so small a work under such great difficulties – a work too which properly devolves upon native Christians. As a summer residence it is excellent, & such a residence is all the importance of the field demands.

On the plain there is a Nes. population of ~~less than~~ about 20,000. scattered in villages of which have more than 20 houses each. The Barandooz River, with a population of is connected with the Seminary. Thus to be provided for is the City River with a pop of & the Nazloo River with a pop of

Of course the number of Missionaries needed

needed depends upon the amount of work which is placed upon the missionary. If missionaries in person are to superintend a large number of common schools & bear all the offices & all the secular business besides the peculiar care of all the churches, of course the number of men must be commensurate with the work. & the more churches & preachers there are the more numerous must be the missionaries. In short the more able the people become to help themselves the more they must be helped

But if we take into account the development of native character & ability only the guidance is needed from the Anglo Saxon while the work is done by the native. Whenever the missionary takes upon himself more than the guidance, in a work advanced as far as this, I am constrained to think he is conferring an injury rather than a benefit upon the people. He is doing a work for which he is not essential & which keeps in dependence & weakens native character. Hence I cannot feel that it is good missionary policy for more than one man to superintend the two rivers now connected with the city. The field is of convenient size & the villages are of convenient number for frequent association & instruction of the helpers

under the Missionary; & by systematized labor, for frequent visits of the Missionary to every portion of the field. After ten years of such labor I conceive that the Churches would be in a more healthy state & on a more secure basis than if superintended by two or by a dozen missionaries

If on the Contrary this field is divided into two districts Each missionary will feel that he is doing too much the work of the preacher & pastor - work which ought be better done by the natives. There is abundance of native strength to reach every hamlet & family & person with the direct message of Salvation. In fact I know of no County in America more thoroughly supplied with the Gospel than the Nestorians of this plain. While there is so strong a native force it does not seem good policy for the missionary to do a work which otherwise they could do for themselves. For a very few years to come perhaps the fruits would be more abundant if the field were divided but if I mistake not, what would be gained in numbers wd be lost in Character.

For such reasons as these, my conviction is that, beside from the brethren of the Seminary, a Physician, Printer & One Missionary, are all that the best interests of the work on the plain demand.

As to the Seminary the number of men required to conduct it depends upon the plans of the Mt. Mission. If there is a Seminary distinctively for the mountains the demands upon this Seminary will be comparatively small. The plain is nearly supplied & the mountain districts on this side furnish but few students. If two men are engaged for the winter in the Seminary, one of them can be better spared than not for Gowar during the Summer.

Thus viewing our labors, as for the Nestorians alone my judgment is that the mission have more ~~work~~ men than the importance of the field & the best conduct of the work demand.

If the Mt Station is abandoned the difficulty is more complicated. The peculiar reasons in favor of such abandonment I presume are before you. I do not believe that any thing will be lost to the Cause of Christ by such a step. The Mountains can be Evangelized from Oroomiah.

The Great demand for a Mt Station was to Establish a school in an eligible position for training up native helpers. There are now in the Nto six or Eight helpers who were Educated at Seir. There are also in the Seminary at the present time fourteen

young men from the Mts. The influence of these 20 young men, as also the death of the Old Patriarch & the accession of a young man who is friendly opens the way for pupils to come to Oroomiah from all parts of the Mountains. It is generally conceded that the dialect of the plain - containing as it does the literature - is to prevail. If so there is a manifest advantage that helpers for all the districts should be educated here. This Seminary is abundantly able to do the work. If the Grand result can be gained
11 one Seminary certainly is better than two, for a people numbering only 75,000 or 80,000.

Much also can be done for the mountains by native Christians. If Dra. Isaac should reside with his
11 nephew who is patriarch it would be a position very influential for good. By sending a few of the best men from the plain into the principal mountain centres, much can be done without any loss all things considered to the work here. It will be an advantage for the Christians here - though they are so poor to have a field like the Mts for self denial & for missionary Effort.

At all events ~~There~~ the three Brethren from the other side are providentially in Persia & probably will labor

in some other field than Amadiah. The Mission are now deliberating on what course to take.

I believe there is a providence in thus bringing so large a reenforcement to this Mission & am not sure but the design is that we should go up & possess Persia for our Lord. This brings me to another question before the Mission viz.

IV. <u>The attitude we should hold toward the Armenian & Mussulman populations of Persia</u>

The policy of the Mission toward the Mussulmans from the first has been exceedingly timid, perhaps wisely so. They have the decided impression that our labors are not for them, but for the Nestorians alone. The same is true to almost the same extent, in respect to the Armenians who are found upon this plain.

On this point the young men have been disappointed, finding the hopes they entertained in America, not realized in Persia & finding the Mission indisposed to advance a step or venture a single point, toward the position as messengers to all who will accept of Christ.

The Mussulmans are not yet prepared for any direct or vigorous efforts in their behalf

There is however a great preparatory work done, by the circulation of the Scriptures in Persian, & on this plain by the intercourse of native Christians with the Mussulmans of the villages. They see what true Christianity is & thus prejudice is removed. It is the opinion of many of our helpers that if there were religious liberty multitudes are prepared to hear & embrace the Gospel. One man at least in Oroomiah should be thoroughly prepared for the Mussulman work. To say there is not a man in the Mission who can preach in Turkish. If ~~our~~ man were ready, he could do much in connection with the physician, by means of conversation in the city & villages & friendly visits & discussions. In case the door should more fully open his hands would be full of work.

There is also the aspect of our work which relates to the Koords. Dr a Jamo considers them a more hopeful class than the Mountain Nestorians & preaches to them almost daily. The Mollah mentioned last Spring continues a professed & so far as we can determine a sincere believer in Christ. So far as I can judge it would be a valuable preparatory work to translate the Bible into the Koordish language, if the work is not already undertaken in other places. I believe we have the men to

do it. From all the signs of the times, I have faith to believe that before such a work was completed there would be important fields ready for missionary labor among this wild race.

More hopeful than either of the above fields is that among the Armenians of Persia & the adjacent regions of Turkey & Russia. They are so ~~scattered~~ dispersed throughout the Persian Empire as to furnish important advance posts in Tabreez, Teheran Ispahan & other places aside from their intimate relations to the Armenians of Russia. They are also by character & position fitted to impart the Gospel to the Mussulmans - at least to prepare the way of the Lord for Persia.

There are providential indications also, which we cannot overlook. We hear of enlightened Armenians in Ispahan. In Sherwan a city in Russia near the Caspian there is a marked work of God. There are a few enlightened in other parts of Russia - & on the Plain of Oroomiah. Every year there are applications for instruction in the Seminary. & this year two or three cases have applied from Russia.

There are difficulties I know in any onward movement - perhaps, persecutions & attempts on the part of the Government to prevent our labors. There might be many discouragements & but small results for

for several years to come. Nevertheless it is a hopeful field, & certainly an important one - the natural pathway of the Gospel to large portions of Russia, to Persia & the vast regions beyond. It is also a field for which our brethren in Turkey can do but little. It properly falls to us.

Has not the time come when we should attempt to enter it? When we look at the signs of the times & especially the dealings of God in crippling this Government, when we see the men on the ground to begin the work, when we reflect that this mission has been established a quarter of a century & that now nothing ~~has~~ is being done except for the Nestorians, is it not time to try?

The more natural center for such a work would probably be Tabreez. But under present circumstances Salmas is the more eligible. In that plain there is a large body of Armenians - 1000 families - compactly situated. From them as a centre streams of influence naturally flow along the caravan routes, in the direction of Van on the North, to Khoy & Tabreez on the East to Oroomiah on the South, to Gawar, Bushkala & Jelemerk on the West. In Gawar there are

130 Armenian families, the most influential population on the plain. In the vicinity of Bashkala are nearly 30 Ar. villages with not less than 500 houses. Near Jelemerk is another settlement of 50-100 houses. Taking Salmas as a center & excluding the Armenians of Oroomiah (estimated at 5000) Khoy (perhaps 100 houses) & Sabuez (200 houses), the field still embraces 1700 houses or more than half the number of the Syriac speaking pop. of Persia. On the plain of Salmas is also a Chaldean pop. of 2000 who are by no means a hopeless field of labor & a Nestorian pop. of 75 houses.

From Salmas to Bashkala is 12-14 hours & to Jelemerk about 30 hours, ~~By~~ ~~to~~ which is the best centre for the mountain districts. By making these summer stations much can be done for the Nestorians ~~of the Nestorians~~ of the Mts. as well as for the Armenians. Thus while working in part for the Syriac speaking pop. the Gospel would be planted one step farther in advance in Persia.

If one man could devote himself to the Armenian work - become familiar with the people & language in Persia & if possible extend his tours into Russia a watch fire co^d be kindled whose light would extend far & wide. A school of Armenian men & Youth could be gathered which in a few years would be of

considerable importance. I think Mr Cobb is the man for such a work.

~~Such~~ Mr Rhea should be retained in connection with the Oroomiah station, as he has so perfect a command of the Syriac language & is so well adapted in his acquisitions & tastes for the press & also for intercourse with the Mussulmans. He also if any one should undertake the Koordish Bible.

Thus Mr Ambrose & myself should be left. If associated with Mr Cobb my labors would be more that of the active missionary in summer in the mountains & in winter in the Armenian-Chaldean & Nestorian villages of Salmas. Mr Ambrose might profitably be associated with us – more especially in reference to the Mt work & for exploring & touring perhaps toward the East.

Such are my opinions in reference to this Mission & to the work in Persia. They are perhaps too ~~fully~~ much at length, but I trust truth fully & once for all. They are in the lines of progress in which this mission is advancing & I believe they will be substantially adopted

before a long time shall elapse.

In reference to extending our work to the Armenians the views of the Mission have so rapidly changed during the past few months. Our hearts & prayers have been drawn more & more toward working for the whole of Persia.

I most heartily wish that our Older brethren now in America were here, to guide & restrain by their counsels & lengthened experience.

In closing permit me to repeat that my individual opinions shall never interfere in the least with the discharge of any labor the mission may place upon me.

Most truly Yours

Jno. H. Shedd

Notes.

Note 1. This statement must not be taken too strongly There are instances where schools have certainly had an agency in conversion. They have also been the means of waking up a desire in young men to enter the Seminary where they were converted & whence they have gone forth faithful ministers. Schools have done a great & good work. No doubt to a certain extent they

have exerted an elevating influence upon the whole people.

I only say that I see no results adequate to the amount of money & labor expended on this department. As a pioneer agency - as a converting agency they are not successful.

Note 2. The principle on which young men have been received into the Seminary has not been so fully discussed in mission meetings as some other topics. If there is new light or other reasons for the present rule I have not discovered them.

The remarks I have made upon the Male Seminary so far as & cases are parallel should be applied also to the Female Seminary.-

I might say in passing that my vote was decidedly in favor of removing the Seminary to the plains to bring the young men, the teachers & missionaries into closer contact with the people.

Note 3. There have been & are difficulties in the way of any political organization of the Evangelical Nestorians. I do not believe it would be desirable to change their political relations. But the above changes might be made leaving their political relations & also their nominal relations to & Old Church as at present.

I would also give all credit to the progressive opinions of the mission & to the healthy changes already made, or in embryo. In Mr Cochrans portion of the plain, the helpers as a rule are priests. In all the villages the missionary of course is dependent upon the testimony of helpers & other brethren & in this sense there is responsibility upon the natives. The premises occupied by the mission are exactly as I have stated. If in any case there is more responsibility upon the natives, than I have stated it is because the missionary is in advance of the mission.

Oroomiah Dec. 4. 1861.

Rec'd Apr. 10.

Rec'd Apr. 11, 1862.

Oroomiah Feb. 9. 1861.

Rev. R. Anderson

Dear Sir

On Yesterday action was passed by this mission in regard to the Abandonment of Amadiah as a mission station, & a different method of working the mountain field & dishoring of our missionary force.

At a previous meeting the opinion was expressed by the mission, that under all the circumstances the occupation of Amadiah was impracticable at present. Yesterday the discussion was upon the merits of a Station on the Western Side of the mountains & the disposition of our force so as to accomplish the most for Christ in these lands.

The reasons for the action which was taken is discussed by Mr Rhea who was appointed for the purpose. The action itself is as follows;

The resolution; "That this Mission are still decidedly of the opinion that a new Station is needed on the Western side of the Jelu range for the prosecution of the work in the mountains." was discussed & lost. Aff. Mssrs ~~Rhea~~ Coan & Rhea. Neg. Mssrs Cochran, Ambrose & Shedd. ~~with~~ the Neg. was the

opinion of the Chair, Mr Breath, & also of Mfrs Cobb & Labaree who did not vote.

The discussion then turning upon some other way of working the Mountains & disposing of our force it was unanimously voted.

1st "That the Mountains be assigned to Mfrs Ambrose, Shedd, & Cobb.

Also that they be instructed to labor so far as is possible & prudent for the Armenians & Mussulmans of Persia & the adjacent districts in Turkey & Russia; and as soon as practicable make Salmas the place of their residence."

2nd "That Mr Rhea be assigned to the Oroomiah station", (with the understanding that he assist in the Mountain work by his counsels & to some extent by his labors. The details of his labor are not yet designated.)

3d "That special efforts be made to induce young men from all the Mountain districts & the valley of the Tigris to enter the Seminary at Seir."

4th "That this Mission endeavor the coming Spring to transfer several valuable helpers from the plain of Oroomiah to the Mountains."

The first work of the year was

observed in our mission as a week of special prayer, in accordance with the suggestions of the Evangelical alliance. The native brethren entered into the arrangement with hearty goodwill. In some villages secular business was laid aside as far as possible & the whole week spent in fasting prayer & spiritual labors. The results have been most happy in increasing the zeal & brotherly love of Christians & in reaching in not a few instances those who before were strangers to the Gospel. In nearly all the villages there is a very healthy & in some a very interesting state in the Congregations. The One Great need is the Outpouring of the Holy Spirit.

Communions have been held in the City & in several of the villages. In Grog Sopa it has been held for the first time. The effects of these Communion seasons seems to be very Good. Native Christians bear testimony for Christ where it is most needed - before their own neighbors. The people also see that we have the Ordinances & that we have them in their purity.

In the Cause of Temperance we can report a very gratifying progress. Nearly all the

communicants have given their names as total abstainers from wine & all intoxicating drinks. The Nestorians of this plain for the winter season may be said to be a nation of drunkards. It is the great source of poverty, imbecility & vice & one of the greatest hindrances to the Gospel. The mission feel that no half way ground can stem the evil or save our communicants from falling a prey to the great temptation.

The use of wine & other sinful practices in connection with weddings is another source of much temptation to our communicants, especially to unmarried females. We have had two or three painful cases the past few weeks.

There has been more than usual opposition on the parts of the adherents of the Old Church in some of the villages under my care. It is however a good sign, showing that the work is growing & that Satan fears for his cause. It also has those who are on the side of truth to be more decided & active.

There is a large preparatory work going on this winter in the way of studying

languages. In the mission there are 9 persons studying Syriac, 4 Turkish, 1 Persian & 1 Koordish.

The health of the mission on the whole is very good. Mr Ambrose during a part of the winter has been greatly prostrated by dyspepsia & fears were entertained that his health would entirely break down. For the last few weeks his health is improving & there is much hope that his progress though slow is on a sure basis.

About four weeks ago Mr & Mrs Coan became the happy parents of a fine boy. The mother & child are both doing very well. But with the joy of the parents a heavy sorrow. Their little girl for the past fortnight has been prostrated by typhus fever. It is a sad event to all our circle & our earnest prayer is that the agonized parents may be spared so bitter a bereavement. But our Heavenly Father knows best.

Truly Yours

J. H. Shedd

+ See next page

Monday Feb. 11.

I have just come from gazing upon the most beautiful corpse I ever beheld. Our dear little Ella was beautiful while alive but is more beautiful in death.

This morning about 9 oc. the fever terminated fatally. For several hours the struggle for breath was painful, but at last she passed away very smoothly & peacefully. From infancy she has been a child of suffering. After a few months of blooming health, she has been called to suffer again this last painful illness But it is over she has gone home.

Death seemed to relent as he touched one so young & lovely. & has left upon the lifeless form the expression of almost angelic innocence & beauty.

It is a bitter cup to the parents, to lay their only daughter, beside her little brother & the other loved ones on Mt Seir. But by this path of thorns we are nearing our heavenly rest. They have the sweet consolations of a Saviours love They can trust all to him who doth not willingly afflict.

Yours. J. H. Shedd

Ordered Feb. 9. 1861.

Rec'd Apr. 10.

Ack'd April 11, 1861.
Wm Stolen

Prelon

Salmas Persia. July 8th 1861.

Rev R. Anderson D.D.

Dear Sir

It devolves upon me to write you the first Mission Letter from Salmas. By the unanimous voice of the brethren in Oroomiah this field has been occupied & a house rented for a year. The reason for this step at so early a date was this: that reports were abroad of our plans & we knew from the wicked activity of our papal neighbors, that what we did must be done quickly or not at all. While the Lazarists were busy in making trouble in Oroomiah we succeeded here. The delay of a day would probably have thwarted our plans & rendered it difficult if not impossible to obtain a footing in Salmas.

Since receiving your letter of Apr 11th it has been a matter of regret in some respects that the step has been taken. But all things considered I cannot but regard it as the best course & as providential. For all to remain in Oroomiah the coming winter would be unwise. To occupy a Mountain station wd be impracticable. Salmas or Sahnez

were the only important points accessible without leaving the bounds of our Mission. This place was chosen, from its relations to the Mountain work & because, of the Syriac speaking population. It was also supposed to be a favorable place for commence labors for the Armenians. Our residence here settles the Mooted question, that we can live in Salmas as well as in Oroomiah. The Concession of this point, in the face of the intrigues & bribes of the French Papists, is worth all the time & money the experiment costs. If it should be best to abandon the Station after a few weeks or months the experiment & labors here will certainly not be lost.

Our residence is in the old City of Salmas a place of perhaps 1000 houses, 50 or 60 of which are Armenians, as many more Jews & the remainder Musulman. This Spot was chosen because it has the priveleges of a City & hence cannot involve us in the petty annoyances from Papists & Mastis incident to a village. It is situated at the upper extremity of the Plain, with a temperature I should think about the same as that of Seir. It is a place of considerable trade with the Mountain districts, Carabans running weekly to Van

Bash Kala & Julemerk. It is one of the Market places for the plain & sufficiently near to the villages for convenient access. Within two hours ride are nearly all the, 1000 Armenian houses of the plain, the 400 Chaldean & the remnant of the Nestorians - about 60 houses.

We, in Company with Mr Ambrose, arrived here on the first of June, with some small hope that we were finding a home & center of labors for years to come. Mr Cobb Expects to remove his family here after a few weeks, but since the receipt of your letter it has become probable that he will spend the coming winter in Oroomiah.

The few weeks we have spent here, have been as favorable to our work as we expected. A great many ~~have~~ have called of all classes, mostly however from Curiosity. Nearly every Sabbath we have had service in Syriac or Turkish for those who came of their own accord to hear of the new way. On Saturdays the Jews have come sometimes in crowds. To all, (the Mussulmans not excepted at times) the Gospel has been preached by our helper. Scarcely a day has past without an opportunity to proclaim the truth to some new hearer. The French Lazarists have used every endeavor to prejudice the people against us & are still

no doubt hoping to make the place too hot for us to remain. But they are likely to injure their own cause more than the cause of the truth. The violence of their opposition & the extravagance of their slanders excites rather an interest in the people to know more about us. Several have called, from Khosrawa, the large Papal village & we are assured there is a considerable community there disgusted & weary under the Papal yoke.

We came here under the impression that the Mountain Station was abandoned. On us to be stationed here was placed the responsibility of superintending the Net work & also of doing something for the Armenians of Persia. Your letter of Apr. 11th has overthrown these plans. But we are thankful that it has come. Its influence is no doubt muzzled & will be salutary, leading us to search all things more fully & in the end to reach a more perfect knowledge of Our Masters will.

It is not strange that the action of the Mission in February took the Committee by surprise. You remark that the abandonment of the Mountain station should have been accompanied by a more ample statement of facts. We here certainly have need to act ~~in~~ only in view of a candid & full examination of all the facts. Such were the characteristics of the deliberations in the winter. The action of the Mission was then reached by such stages of providences & review of facts, that it seemed to me.

the path of wisdom & duty. As I have seen no reasons to change the views then formed, but have been confirmed in them by subsequent developments, permit me to state the considerations which induced me to vote against a Mountain Station.

I. The Opinions of others were such as to beget doubt in the mind of a young man. Since our arrival in Persia it had been taken for granted that such a Station would exist & the best face was put upon the difficulties in the way. But in the under-current, many forebodings were known to exist. Among those who had been over the ground there was a lack of unanimity as to the practicability & need of such a station. I knew of no member of this mission then, I know of none now who wd think it prudent to remove his family to such a station, with the exception of Mr Rhea. He has by no means manifested that steady, unwavering faith in the enterprise which inspires others with confidence & enthusiasm. If unanimity is needed in other questions, it certainly is in one involving so many & so precious interests.

Add to this the views of the brethren in Turkey. Dr Dwight writes in a recent letter: "I am delighted to hear of the decision of your mission not to occupy

the Mountains by Mission families. I am persuaded that this is wise". Dr Haskell looked over the ground at Amadia & gave his decided voice against its occupation. On the arrival of the Company in the fall it was understood that this opinion prevailed among the Missionaries in Turkey who had bestowed thought upon the subject & that such opinion was not without advocates at the Mission House.

II. The facts as to the practicability of a Mountain Station. The following are propositions which I believe all admit to be true.

1 Amadiah is the only eligible point for a Mountain Station.

2. A Station there would be nearly worthless without a School to engage almost the entire energies of the Missionaries during winter months. There are but two or three Nestorian Villages & they small, within reach. This cuts off the travel, the labors among the people, & the personal superintendence of Village Congregations, which are so refreshing & healthful to those conducting the School in Oroomiah.

3. The only inhabitants & visitors at such a Station would be the Koords & the Mountain Nestorians almost as wild. This may be regarded as a small matter.

But when there are no compensating facts it is not. It is an important item in the health & cheerfulness of a family shut up to constant contact with rudeness & impertinence, to enjoy the occasional visits of missionary brethren & sisters & of intelligent strangers or even to exchange civilities & calls with Turks & Persians.

4. The natural scenery is very much in keeping with the character of the people, wild & rude, & if not desolate far from wearing a face of cheerfulness. The country is cut up by deep ravines, making the roads very difficult. This again may be thought a small matter. But such trifles make up the sum of life - certainly go far towards preserving or ruining the health of a family. A family with no lake or river to sail upon or even look at, without a mile of decent road to ride upon, not a garden to visit, nor a landscape on which the eye can rest with pleasure. added to the seclusion among a barbarous people is in a fair way to lose that recreation & enjoyment of the senses so essential to health & usefulness.

5. It is the universal testimony of Natives that the place is unhealthy. The experience of helpers & their wives from Oroomiah & Tkhoma has fully sustained this testimony. It was not very corroborative of Mr

Ambrose's health report last Summer, ~~after from~~ that after both his Amadiah trips he suffered a severe attack of sickness.

6. It is too hot for a Summer residence.

7. The only retreat would be, either an adjoining Mountain ~~&~~ affording no missionary labor, or some point in Tiary. In either case & in all cases leaving Amadiah toward the Mountains, the road climbs a very steep acclivity impracticable for horses. Judging from the state of things here it wo'd frequently occur that the removal of a family would be prevented by illness or feebleness. But the inexorable heat compels a retreat, & over mountain paths where strength of bone & muscle is the only bodily comfort to a home in the heart of the Koordish Mountains - so cut off from the world & so exposed to fanatical lawless men, to infectious mists & burning sun that it becomes a necessity to be endured rather than a cheerful retreat for health or labor.

8. Amadiah is not such a place as invites a Physician. To secure one to reside at the Station would be difficult. Yet it would seem from the above peculiarities of the place that families would be exposed to constant anxiety if not real danger on the score of health. In acute diseases such as wo'd be likely to occur or in any sudden emergency a Physician 6 or 8 days

distant would probably arrive after his skill would be useless.

9. Without a physician in the vicinity it would be presumption to attempt to occupy Amadiah. As there is no physician on the ground, for the next two years the place is practically closed. & the brethren to occupy it must wait in uncertainty; a position in which the life & energy of most men are apt to ooze out at the fingers' ends.

Putting all these things together, I do not say that the formation of a Mountain Station is impracticable: but the chances are decidedly against it. The risks are too many in a land where there are so many other healthy stations to be formed & promising fields to be cultivated. From what I see of American ladies & Gentlemen in Persia I can hardly conceive of a more unfavorable location for the health of a mission family. It would be an experiment whose history I think would read like this. Struggles, anxieties, not from hard labor but from the incubus of ill health, broken spirits & health. & an early desertion of the enterprise. Very clear must be the duty & strong the demand to justify us in occupying such a point. If to abandon Amadia were to abandon the work in the Mountains it might be a serious question. But such I do not conceive to be the case.

This will appear if we consider

III. The demand for a Mountain Station.

The facts in which all are agreed are the following. viz:

1. The great work of the Missionary will be to conduct a Seminary.

2. The work in the Nets must be pressed forward by native agency.

3. The Superintendence cannot be personal except a small portion of the year. For there are but two seasons (early Summer & Autumn) when it is safe to visit the interior districts.

In regard to the first: Unquestionably a great many wd attend a school in Amadiah who could not be induced to come to Oroomiah. But on the other hand, with the principles laid down in your letter before me, it seems evident, that for purposes of raising up a pious & Consecrated Ministry there are advantages in working from the old Seminary. The wild Mountaineers must be tamed, converted, educated before they can go back truly to evangelize their Countrymen. Judging from the history of similar Schools, it will be years before a predominating Christian influence will reign in the hearts of pupils in such a

school. & they go forth really the servants of Christ. The Existence of a Station & Seminary wd imply that Mountain men & not men from the plain must evangelize the Mountains & thus it seems to me there would result an actual delay in the vigorous prosecution of the work.

On the other hand I believe it is possible, by taking the proper pains, to secure those young men who give the most promise of piety & talent for the Seminary in O. If this can be done One Seminary is as good as two & something is gained in enlarging the views of the students, in bringing them in contact with ~~Christian~~ Pious Comrades & older Churches & in coalescing the language & fragments of this people. That this can be done & the demand for a Mountain Seminary nearly neutralized is made probable by considering the subject

2nd of Mountain Helpers. By a School in Amadia there would undoubtedly be a greater Number of Mountain men in course of Preparation. But their actual entrance into the harvest wd be several years in the future. A Station in Amadia would place the Mt Mission nearly in the position of this Mission 20 years ago. raising up its own helpers & working up from the foundations.

On the other hand by throwing the work upon the shoulders of Evangelical Nestorians here, we ~~get a corps of men ready eq~~ start upon the enterprise with the forces & strength of this field to aid us. We get a corps of men, ready equipped for the work who enter upon it the present Summer. There are few men now in view whom we have every reason to believe can be planted in the most promising Mt Districts next year, through that blessing from God which we have a right to expect, other men can be sent from Persia. The Mt members of the Seminary meanwhile are putting on the harness & year by year we can expect better piety & ability coming here & preparing to return. Thus before good helpers could be raised up from a school in Amadiah I can see no impossibility in supplying the most important districts & thus securing the real victory — a basis for extending operations to every part of the Mountains.

I am aware that some of the Mission have little faith in such a plan. but why I cannot say. I have seen no reasons or experiences presented which affect its feasibility. It seems to me the real need of the Mt work, is some system — consistent & capable of expansion & which shall be patiently & persistently put into execution. Such a system I believe to

be the following which we proposed to adopt. Its features are these.

1. To send only such men as have settled their individual duty before their Master, have counted the cost & cheerfully go, having no other business or aim than to save the souls of men.

2. To treat Plain men & Mountain men as equals & all to understand that they are not attached to any one place or community of relatives, but are the Servants of Christ, to go whenever the interests of his work demands.

3. To guarantee to the utmost of our ability an competent support. placing before them ample labors in the Gospel & expecting them ~~utterly~~ to avoid worldly business as a means of gain.

4. To secure in every place we determine to occupy a ~~place of~~ comfortable house & place of prayer.

5. As a rule to send two families together, that they may be neighbors, or as far as possible to send those who have educated wives.

No similar plan has ever been fairly tried. It should be. I believe, by beginning, just as we are able to begin now - on a small scale - by judiciously enlarging & pressing the work, some such method

would prove the shortest way to raise up self-supporting Churches & Pastors.

3rd The Superintendence of the work is urged as a strong reason for a residence in Amadia. There would be advantages from such a residence, as it would be nearer the large districts & on the line of winter travel & would lead the Missionaries into Tiary for the summer.

From Persia we can however approximate to these advantages. by native superintendence & by messengers. During the winter we can be in regular monthly correspondence with the helpers receiving their reports & writing them words of ~~comfort~~ encouragement & counsel. By the agency of an experienced man, who shall visit the congregations, aid the younger helpers, look after the Sabbath schools & labors for the women a good work can be done. Such a man we hope has been secured. The principal teacher in the Seminary who is a Nhomian can be secured for the summers to itinerate & guide the efforts of students & induce the best candidates to present themselves for an education.

Again a spring conference of helpers can be held in which the labors of the winter can be reviewed During the Summer Gawar can be occupied. by a mission family (which would ballance in part the

occupation of Tiary) A careful & extended tour can be made (as well from the Eastern as from the Western side) in its proper time, devoting attention to the minutia of every Congregation. After the summers work a general meeting can be held & plans laid for the winter.

Permit me to add a word upon the effect of such a method of working & such unity in the work upon the Evangelical Christians of Persia. By devolving such a work upon them, by opening such a field of self denial & benevolence before them, we are taking one of the surest & shortest paths toward that completion of the work which the Committee & we all so ardently desire. I cannot but req and the wonderful spirit of benevolence manifested the last spring, as the approbation of God upon such a plan. The beginning sprang from an effort to raise a sufficient sum, to support a mountain helper. & throughout the chord that vibrated most deeply, was to do something for those whom the straightened funds of the Board left destitute. The influence has been excellent also upon the preachers of the plain in deepening their convictions of duty to Christ & in examining how & where he would have them labor. A few Missionaries

& the funds to support them for a year are the fruits — No uncertain seal of approbation from the Great Head of the Church.

It now seems to be a possibility for the Christians of Persia, with the aid of the Missionaries & the native brethren of the mountains, to furnish the men & means for the Mt work. If we follow the leadings of Providence, it is possible, that those Mts be evangelized with but trifling expense to the Board & with immense gain to the depth & fulness of Christian graces among the Nestorians.

The reasons then why I votes & would still deem it wise to abandon a Mountain Station, in a word, are these. By its establishment there is a great risk of expenditure & health & but a doubtful gain for the kingdom of Christ. By its abandonment & by making the Mountain field one with the Mission field of Persia there is a great saving in missionary labor & expense & a natural development of New Testament principles both in evangelical labors & toward "a self reliant native ministry & self governing. self-supporting native churches.

The advance of Papal influence, is a strong reason for a Mountain Station, but I cannot regard it as so cogent as to decide the question. The dan-

ger is not greater than it has been for years. Of course we cannot lock the door to the Mountains so effectually as c^d be done by a Station at Amadiah. but we can place faithful sentinels to guard it & we can preoccupy the Nets by preachers & the word of God.

The Same reasons which sho^d exclude Mission families from the Nets of Koordistan in & Nestorian will hold in the Koordish work & the Same methods by which the Nestorians maybe evangelized can eventually be applied to & Koords.

For the Jacobites & Chaldeans of the valley of the Tigris Amadiah is confessedly not a good center. If there are Missionaries who understand the Syriac at a Station in the vicinity of Azzokh, much certainly can be done more than from Amadiah. With Stations at Azzokh & Mardin they are not left without the bread of life.

July. 20th

Since writing the above, the brethren in Oroomiah as you are doubtless informed officially have unanimously reaffirmed the decision of last winter in regard to the Mountains. Mr Rhea writes that his mind is entirely at rest. This action I suppose commits the Mission to some plan similar to the one I have proposed above for evangelizing the Mountains. It makes the Mountains

the Missionary field for Oroomiah. This is right. Without some such sphere for expansion & activity for the forty native preachers & their congregations, they will be enervated, puny, dying Christians & I fear the work among the Nestorians will lose rather than gain in power.

The history of the Mountain mission also is not without its lessons. Something has been attempted which cannot be accomplished. Treasures & lives have gone with no adequate results. Heroism & self denial cannot surmount impossibilities — cannot inhabit regions which are uninhabitable or make the Gospel flourish in the midst of anarchy. Those mountains cannot be converted in a day. The uniform frown with which Providence has regarded the enterprise should make us seriously reflect if there be not a better way.

I am frank also in saying that it has long been my conviction that the importance & preparedness of the Mt field has been overestimated. If converted, the Mountaineers, have not the situation, means, or character to influence any people except the Koords among whom they dwell. They are fickle, lawless, vagrant, loving license & revenge & hating restraint & above all else a strong government. There must be a government, or there is no soil for the Gospel. From themselves there can be no

government. The Turks cannot push their armies into their midst or if they ~~should~~ the loss would be greater than the profit in maintaining them. I doubt if there have been two consecutive years in the history of the Mission, when missionary efforts could be prosecuted undisturbed by war. We certainly have no pledge of peace in the years before us. But must expect a constant recurrence of distracting & destructive feuds. – Tribe rising against Tribe – Koords & Nestorians mingled in such complications & broils that really I know of no more discouraging missionary field than portions of the mountains.

All that can be done for such a field is to surround it & push into it native agency on some system energetic & persistent. If a place can be found in the south let a stream of influence flow in from thence – another from Van. Make it one field with Oroomiah. Thus it can be occupied & converted, not in a day, but really as rapidly as God's providence indicates.

I am convinced of another ~~thing~~ viz. that the mountain work, to be done in the most efficient & least expensive manner, must be immediately connected with the station in Oroomiah. From Oroomiah must go forth the native missionaries. There are to be educated the mountain students. From there, on all accounts can be best

erted the influence & superintendence needed in the Mountain work. Last winter it was voted for reasons of apparent economy in labor that the Mt work devolve upon the men to live in Salmas. The short experience of five months has shown the plan to be unwise. The results to be sure are gratifying (several men are volunteers for the Mt field) but yet unsatisfactory & different, I conceive, from what they would have been had the brethren in Oroomiah, who have charge of the helpers there, had charge also of the Mt field. They then w^d have felt the indispensible importance of sending Pauls & Barnabasses to distant posts of responsibility. & I doubt not enough of the very best men instead of the men now in view would have been secured for the Mt work. Only by making the interests of the plain & Mountains identical – as much as possible one field – can the right men be sent & the right outward & reflex influences be promoted between Plain & Mts.

The Mountain work attached to the Oroomiah station as I believe it ought to be, the question arises how many men are needed properly to work the Nestorian field? The same vote of the Mission which reaffirmed the abandonment of Amadiah also claims that the Mission should retain all its present members. I have not yet seen the plan

on which they are to be retained, but if it be for the Nestorians alone, I enter my earnest protest against any such expenditure of missionary labor. ~~Why Above~~ ~~Persian~~ is that four missionaries together with physician & printer are all that the Nestorian field - worked on the present plan - can justly demand. But I leave this with other questions for the wisdom of the Annual Meeting now at hand, to decide.

Aug 9. —

We arrived home, here on last Saturday from our visit to the Annual Meeting in Oroomiah. The results of that meeting are before you. I trust they are gratifying showing progress in the right direction & on a sound basis. The only point which my judgment does not coincide with the action passed relates to the disposal of the men & the method of opening the Armenian work under present circumstances. I intended to write you in full on these points - but must defer it to another mail.

Most truly Yo

J. H. Shedd

Salmas, July 3, 1861.

Rec'd Nov. 2.

Ans'd Mar. 27.

Salmas Sept. 9. 1861.

Rev. R. Anderson D.D.

Very Dear Sir.

Previous to the Annual Meeting I wrote the following communication on the Armenian work in Persia. The duty of writing upon this subject as well as upon the Mountain question properly devolves upon a Committee - Mssrs Cochran & Coan. But not being aware of the appointment of the Committee & being personally responsible in regard to both the questions. I wrote upon both. By a previous mail I sent what was written on the Mt Question. I now take the liberty - from my own interest in the Subject & from the thought that perhaps you will gain a little additional light - to send what I wrote upon the Question of doing something for the Armenians of Persia. It is under date of July 20th

"I do not understand that the Committee object to labor for the Armenians as such, nor because they are in Persia. The objection is that mission labor can be more profitably expended upon the wide & productive field in Turkey. The time has not yet come for incurring the risks & expense of labors for Armenians in Persia. In regard to this I desire above all things to arrive at the simple facts & to state them fairly.

Adhering therefore to the recognized principle that our Mission is not for the Nestorians alone, but ultimately a Mission to Persia, also recognizing what is admitted by all, that after labors for the Nestorians the next step to this end, is labors for the Armenians, I submit.

1st <u>As to expense</u>. If by the abandonment of a mountain station a sum is saved by our Mission sufficient to begin such a work, might not the Committee favor such an appropriation.

The appropriation for building in Amadiah is as large a sum as probably ought to be expended (aside from the salaries & rent of Missionaries if they be required) for the coming two or three years. Considering the Mountain Mission as partly supported by the people here & it is apparent that probably we can work the Mt field & the Armenian field with the appropriations which would have flowed to Amadiah.

IIdly <u>As to Government</u>. If it shd appear that the Persian Govt is as favorable (or as apathetic) towards labors among the Armenians as among the Nestorians & that Russia opposes no obstacle in the one case more than in the other, would not the Armenians have the same claim as the Nestorians?

That the Persian Government would be favorable is not fully tested. The British Consul in Tabriz however, informs us that he apprehends no opposition from the Govt. The Armenians have little influence at Court. If the Government interposes it will be at the instigation of the

Russians or the French.

The attitude of Russia we cannot regard as unquestionably opposed to such labors. From reliable sources we know that the Evangelical Armenians of Shirvan enjoy all needed liberty. The great liberalizing movements – Abolition of Serfdom: Freedom for the word of God in the spoken language: & a select & educated priesthood – are a pledge of better days for Russia. The morning dawns there also. From all our reports there is also a new spiritual life awakening among the Armenians of many places. The living truth is at work, the Scriptures are searched, evangelical views are discussed. The attitude of Russia under the present Emperor is to us here an unsolved problem. It invites & demands investigation at our hands. It seems not impossible to some of our mission, that ere the work among the Nestorians be pushed to its completion vastly larger missionary fields may open among the Armenians, Malakans & Mussulmans of Russia.

A word as <u>to labors in Russia</u>: No one supposes it would be wise at present to institute systematic efforts there. There are centers of light already kindled. Can we not do something to make them burn with a purer & brighter flame? The brethren

time can be assured by fraternal Epistles of our sympathies & prayers. A godly man from our field can occasionally visit them, if not the Missionary himself. Arrangements can be made to supply them with books. When these things can be done & also when we can obtain pious young men to be educated more perfectly in the way of life & when these men can go back & reap such fruits as are now witnessed in Sherwan — Scores of Evangelical Christians — Shall we do nothing? There is now such a State of things in Russia as demands Missionary Guidance. By whom shall it be given? It falls upon us.

Again, there are in Salmas, Tabreez & other parts of Persia Scores of Armenian Merchants in Constant Communication with different parts of Russia. Suppose a portion of these Merchants become true Christians who can say that it is doing nothing for Russia? Two such men in Constant Correspondence with Russia, are very friendly to our residence in Salmas & apparently truly Evangelical.

It is by such indirect means that this Persian field is so important to the adjacent parts of Russia. The above facts have some bearing upon the probable interference of Russia with our work in Persia. Another fact is this. In Dr Young's recent

visit at Tabreez, the Russian & liberal party of Armenians made overtures for the residence of a missionary among them, promising him many friends. If Russia were hostile why should those Armenians be the ones to present the request.

But if Russia were disposed to interfere it is by no means evident that she can ~~afford~~ offer any effectual obstacle, while this nation maintains her present standing. The Papists have missionaries for the Armenians & use systematic efforts at proselyting with no hindrance from Russia or Persia. If they have such privileges what forbids Protestants under the protection of the English Government, — certainly equally influential as a Country — from enjoying the same privileges?

The Papists will do all in their power to hinder our labors anywhere. But if we can labor for Nestorians & Chaldeans notwithstanding their intrigues we certainly can for the Armenians.

The only immediate difficulty in the way is an infidel English Ambassador at the Capital & an infidel Consul at Tabreez, who do not wish to be troubled with ~~anything~~ difficulties between Christian sects. But in the face of all risks our mission wd be justified in making the attempt, & just so soon as tangible cases of persecution presented themselves we could secure, with the aid of the Evan-

gelical alliance - such liberty as wd be necessary. Labors among Armenians wd hasten the recognition of religious liberty among Christians & thus be a great point gained toward religious liberty for all.

III^d As to the field itself. If it should appear that the Armenians of Persia constitute as important a field as and are as accessible to the Gospel, as portions of the Nestorians & of the Armenians in Turkey, is not our commission as truly to them as to the others?

In regard to this I will first present the opinion of Mr Dunmore, formed by personal investigations on the ground. As to the importance of the field, he says. "Viewed in all its bearings, in reference to the future, the conversion of Moslems, the character of the people, their numbers &c &c I wd say that the importance of the Armenian field in Persia is scarcely second to that of the Nestorian. They are more scattered than the Nestorians & this in one view enhances their enlightenment & conversion: for when converted to pure Christianity, they will have more influence upon the Moslem populations, every family & every man being a light in the midst of surrounding darkness.

Moreover I have found that Christians thus

scattered in the midst of Moslems are more approachable than when more numerous & united under ecclesiastical influence & authority. ~~The Sam~~

Such is the importance of the field that I sho^d say, that if you had not a mission there & could not work among the Armenians, the Armenian Mission ought by all means to extend its operations into Persia, if not establish a seperate mission for the Armenians there. It seems to me that the time has fully come to preach to the Armenians of Persia."

Again he says: "In reference to their preparedness to receive the Gospel, it is not easy to speak with confidence. I feel safe in saying that in this respect they are in advance of those in any field not yet occupied by our Mission. So far as I can see they are as well prepared to receive the Gospel as were the people of Kharpoot six years ago when there were not half a dozen enlightened men to be found there. The Armenians of Sabuz I regarded as least hopeful of any that I saw in Persia & those at Salmas - on the whole - the most hopeful".

These opinions were formed than years ago. Since then circumstances ~~have~~ not materially

changed. So far as changes have occurred they have been for the better. In Oroomiah there is an open door. In several places the Armenians are partially enlightened & desire to share the benefits we afford to the Nestorians. There are several Armenian boys — some of them promising — who have read in Nestorian Schools. I was deeply interested in an Armenian woman the past winter, (niece of the head man on the plain of O). She openly confesses Christ & is now a candidate for the Communion. If a Missionary knew their language, or if a good Armenian helper, or even one of our best Nestorian helpers knowing their language & literature sho labor among them, fruits might be expected at once.

Our coming to Salmas revealed, the two merchants mentioned above as our open friends. They have offered in the most accommodating way to provide us with homes. One of them desires his sons to be under our instruction. Until within a few days we have not been in a position to learn much of the real feelings of the people towards us & our work. There has been no Colporteur or native preacher through here & there is no one among us or our helpers who speaks Armenian. Of the Armenians of this place, some have come in on

Sabbath days to learn of the new way. Many more have called from curiosity & thus have heard the truth. thro the Turkish language. About two years ago there was much interest in the purchase of books in the hands of our Nestorian helper. Some thirty dollars worth were sold - with the interest daily increasing, when the people were frightened by the opposition of their ecclesiastics & the artful efforts of the French Papists.

The visit of Dr Dwight & Mr Wheeler which we are now enjoying has afforded us means of knowing more about the people, here. Dr Dwight visited one village & found an interesting young man who had read the N. Test & was seriously disposed. He spent the Sabbath here & preached to 30 or 40 attentive hearers in the church yard. Dr Young had ~~spent~~ several days with us & been on very friendly terms with some of the principal men. He has seen a considerable desire for education. Three schools have been ~~asked for~~ spoken of which the people wished to be under our direction.

Mr Wheeler & myself ~~repeated~~ spent three days in visiting the principal villages. The people regard us as friends certainly not with marked prejudice or any animosity. Generally we found no interest & no opposition, the people sunk in utter ignorance. In a few instances there seemed to be a slight waking up of thought & inquiry. We found

one case of peculiar interest & hope. In the church of an obscure village we met a priest, who soon showed himself to be a studious, serious, spiritually minded man. The conversation of an hour was like cold water to a thirsty soul. He had never seen a missionary nor read a page of a missionary publication, yet from the dim light of the fathers he ~~learned~~ seemed to have found the ~~narrow~~ narrow way of life. I thought of Mar Elia taught of the Spirit before missionaries visited the Nestorians. May it not be that that poor priest is a chosen vessel - ~~[illegible]~~ prepared by the Spirit for the accomplishment of great good among the deluded Armenians? He gave all the money he had to purchase a Bible in the modern language. & parted ~~with~~ us almost with tears. The brethren from Turkey said they had never met such a case in a priest at least, before.

The impression made on these brethren, is that the Armenians here are below the average of their brethren in Turkey. They here have less enterprise & independence of character which may be accounted for by the fact that they are under a more severe pressure from the Persians than from the Turks. The number of readers here is as great proportionally ~~is as great~~ as in Turkey & the intelligence of the Priests is quite as great. There would probably be no such opposition here as is generally met in Turkey

There is an Evangelical Armenian here, from Bitlis who was formerly a school teacher on this plain & is well acquainted with the people. I asked him, which he thought would embrace the Gospel the most rapidly the Armenians of Bitlis or those of Salmas. He replied without hesitation "those of Salmas," & mentioned the following among other reasons. There the hierarchy is on the ground & very strong & vigilant, here the higher ecclesiastics are at a distance & ~~so~~ have not so strong a hold upon the people. There, the people feel strong, have a strong feeling of nationality & great pride. Here, the people feel weak & needy & have much less pride. There, as in other cities of Turkey, the Armenians are generally shop-keepers & artizans & the moment one is known to be Evangelical his business is under a ban. Here, such a species of persecution is impossible.

From all the light I can gather, the Armenians of this vicinity are slumbering as for ages past. Those awaked to inquiry are few. It is a soil unbroken & unsown. The tide of Evangelical influence has not yet come on from Turkey. The occupation of Van 30 hours distant will do much for spreading the light here. The ~~Persian~~ Nestorians has made the impression that we are good men. They regard us as friends so

far as they think of us - but rather in a governmental than a religious aspect. They have a very imperfect conception of our work & its results. As among Nestorians - a stupid indifference & blind, thoughtless adherence to the old religion would be a greater obstacle than any open opposition. It is not a field open as Tabriz is with great inquiry, activity of mind & many adversaries. Nor is it in such a state that every months delay is losing ground. But it is a field where souls are perishing & where Christ may be honored by immediate labors. It is open for two or three devotedly pious, humble, self-denying, prudent, earnest Armenian helpers. and perhaps for one or two men of the same stamp from among the Nestorians to labor with them. It is also open to Missionaries. We should labor in Oroomiah & Salmas for Nestorians Chaldeans & Armenians indiscriminately - the same mission for all. The work among the Nestorians should be a vantage ground not for evangelizing the Mountains alone but also the Armenians. The effect wd be greatly to quicken the life & strengthen the character of the mission & the people were we to open our arms to all, while the moral power & resources already accumulated would furnish valuable aid in such labors.

As to the Armenians of Tabreez & its vicinity

we have no full & certain knowledge of their numbers & preparedness for the Gospel. In the city there are about 400 houses. There is a man there who has offered to sell evangelical books. A few hours from Tabreez toward Khoy & toward the Areas there are large settlements of Armenians. & Others (in less numbers) are found along the Eastern & Southern shore of the Lake around to Oroomiah. Within two or three days of Tabreez there are not far from 3000 houses. from the best information I have. Our Mission Sho^d take measures to ascertain their numbers & condition as soon as possible. I have no doubt that Tabreez will be found so important a centre that our Mission at no distant day will urge its occupation.

The Armenians of Persia are under the two Bishops of Tabreez & Ispahan. Under the latter we have the knowledge from tolerably reliable sources that there are 3000 houses. distributed as follows. Teheran 150. Kamadan 150. Kassuz 1000 Pena 1000 Ispahan 360. Charmahal 300 Shiraz 4. Bushire 6. (I obtained the figures & names from a papist Armenian missionary who resided sometime at Ispahan & obtained his statistics from the Bishop there).

In the villages near Ispahan or in the city will eventually I imagine be demanded another branch of

Our Mission to Persia.

I say Mission to Persia. for in this light we should regard it. In the last Annual Report are these words. "When the Mission to the Nestorians was projected, almost thirty years ago, it was justly regarded as looking forward to an ulterior & far broader object - the conversion of the millions of Mohammedans." This sentiment has been reitterated so often, from the very commencement of our mission that we cannot be mistaken in saying we are a Mission not to the Nestorians alone but to Persia as truly as our Sister Missions are for Turkey. So the world understand it. We have this ulterior End. We must labor with it in view. This conceded, there is no other consistent way but to Embrace Armenians in our labors. This is the path to that ulterior object - an open path, Certainly every reason urged for Establishing a Mission among the Nestorians thirty years ago, can be urged with greater force in reference to the Armenians now. They are more scattered, more numerous, if converted they will be more truly a city set upon a hill. The only difference is that we cannot labor in the ~~Nestorian~~ Armenian Church as has been done in the Nestorian. But delay will not give us this privilege. The path is open as

before us now as much as we can hope it will be if we wait a generation to come.

That we are to retreat from the position taken last winter & do nothing for the Armenians of Persia, I cannot believe for a moment. But what course to take under the present embarrassments of the Board & the urgent demand for men at Van & Erzroum I leave to the wisdom of the annual meeting now at hand. I believe the double object should be secured - of opening the Armenian field in Persia & beginning at once, while we regard the wants of other places & so dispose the men on the ground that in these times of trial the best interests of the whole cause be secured. That this station sho^d be continued simply for Chaldeans & Nestorians I think no one will advocate. If Van & Salmez sho^d be occupied this place might be relinquished as a permanent station. If there is no new station in Persia for the present there sho^d be helpers to the Armenians - to be superintended from Van & Erzroum.

Dr Dwight has expressed his great satisfaction at the enlargement of our mission. I trust his enlarged experience & wisdom will aid us in the solution of missionary problems. His first visit to Persia resulted in a mission to the Nestorians. May we not hope that his second visit thirty years later will be equally auspicious to the Armenians".

The discussions of the annual meeting confirmed the views expressed above. Dr Dwight joined emphatically in the opinion that our mission is to Persia. "The mission must enlarge, its life depends upon it" was another strong view he presented. He also concurred in the opinion, that we have none too many men for Persia. The number must be retained & I believe, as the Great Captain of our Salvation leads the way others must come to march on & plant the Cross in the heart of Persia. With no war at home, - Erzroum & Van occupied - in our rear, it would be no question in my mind - but all our men should be established at once for the Armenians of Persia.

As it is now, we must all remain true to the mark & unanimously press what was unanimously voted, that we are called upon vigorously to prosecute labors for the Armenians of this land. The way to this under the present circumstances ~~and~~ have thought was for the Station in Oroomiah to retain four men, aside from Printer & Physician. Send one man to Tabreez after a few months, transferring the Station from Salmas to Tabreez - the other man assign to the East Turkey Mission for Van his place being supplied eventually by a young man to join the missionary at Tabreez.

That four men could - on the present policy &

with common aims, do the work to be done for the Nestorians ~~as well~~ as five, I verily believe. One man probably could do all that is required in prosecuting the Armenian work at present. Tabriz wd be the centre - he then could render important aid to the Oroomiah Station in many ways & then could find English society & a physician. In two or three years an associate would be needed & could be supplied. The other man shd go to Van. The advantages of one of our number being at Van are obvious. I will merely mention, aid to the Mountain work in Governmental & other ways, the missionary then also finding some use for his Syriac: aid to the Persian work because the missionary had lived ~~there~~ in Persia & would occasionally visit them, knows the work & wants & can press for helpers & cooperation from the E. S. Mission: a valuable & needed link finding the missions in fraternal relations: a generous act. Showing we were not governed by boundary lines: & not least, securing, in all probability, the speedy occupation of that important field, otherwise left vacant.

This plan advocated by several, was not adopted - five men were retained in Oroomiah. In this, the present, phase of the question. I thought, if the Mission, while adhering to the determination, &

acting upon it, of doing all in their power for the Armenians, had still given up a man for Van (& urged that place as his designation) the best interests of the whole work would be subserved. For, the advantages just mentioned attending one of our number being at Van, would be secured; ~~as well~~ this Station could be maintained as efficiently as at present for a year to come; having given the E. S. Mission a Missionary, we c^d expect from them one or two good Armenian helpers & these with one or two Nestorian helpers c^d be planted & (they) could be superintended by one of the five men at Oroomiah. The field mean while could be explored & would rather be opening for a station at Tabreez at no distant day. In fact it seemed to me the probabilities are that Dr Perkins ~~or~~ Dr Wright, one or both, would return within a year or two & in that case the Mission would see its way to assign one of the men now at Oroomiah, to Tabreez.

Opposed to this however are the uncertainties of Dr P or Dr W's returning & as the Mission regard it, the certainty of no station existing for a long time to come if not formed now & thus the work & the benefits of our expansion ~~sion~~ being retarded. Just as the feeling exists that if five men did not remain in Oroomiah little ~~would~~ could be done for the Mountains. So + feeling exists that if six do not remain in Persia little can be done for the Armenians.

With the case as it now stands - the reasons

& the feelings of the Mission as they exist - unless there is a certainty of Dr Perkins or Dr Wright returning within a few months, I think it would be very unwise for me to be withdrawn from Persia. I speak of myself for I am the one whom all the circumstances would point out to leave - if any one does - I therefore earnestly hope the Committee can see the way open to grant the small appropriations asked for the Armenian work. I feel that the prosecution of mission any labor in Persia outside of the Nestorians ~~in Persia~~ is very desirable. My desire is to labor in Persia if consistent with the best interests of the work, unless compelled to retire by duty - at this time when it is a necessity for the missions to make the best possible disposition of their forces on the ground for the good of the whole work -

Of the special work here I will write by another mail - Assured that our Lord reigns in the war at home & will guide our beloved land, & cheer us all in our labors - tho' sometimes in doubt & trial - I remain

fraternally Yours

Jno. H. Shedd

Salmas, Sept 9, 1861

Rec'd Nov. 2.

Ans'd Mar. 27.

In favor of an American Branch.

Salmas Persia Feb. 10. 1862.

Rev. R. Anderson D.D.

Very Dear Sir

My last letter to you was dated Sept 9th 1861. Since then myself & wife have been living here in health & quietness. As the new year opens we look back with gratitude that the mercy of our Heavenly Father has been great & peculiar toward us.

The Cholera which has been so fatal in Oroomiah & which has bereaved our mission of its veteran & counsellor has not come nigh us. Dec 26th Mrs Shedd gave birth to a Son. Miss Crawford alone of the mission circle was with us at the time. Dr Young arrived the following day & found that all had passed off without accident or danger & without the need of any medical attendant.

In our work there is more of an opening than we could foresee or expect six months ago. For four years previous to this there has been one helper in Salmas: Dra Joseph in Dola. The opposition on the part of the Nestorian Priests has been more determined than in any other part of Persia. The French Papists, with the increased bigotry & dissipation they produce among the people, have been bitterly arrayed against the truth. From

these causes it has been a hard field. If we add to this the weak, if not unfaithful service of the only man who could witness for Christ, it is no wonder that little spiritual impression had been made in previous years.

We came here in June & it became necessary for Dr Joseph to live with us in the Old City, doing the business of the Station & preaching to all who came. Dola & Ipulegan; the other Nestorian village of any importance, was supplied by us on the Sabbath, during the Summer. In October the Mission voted two other men to this field, Priest Verda a helper who has had several years experience under Mr Cochran's care & Hoshaba a young man of promise, a year & a half out of the Seminary & who in childhood became somewhat acquainted with the spoken Armenian language. Priest Verda spends the Winter in Dola much to the benefit of the work there as we hope. He is a man of much zeal & fervor & preaches the great truths of repentance & faith with more directness & power than is common among our helpers. There is now a small reliable Congregation aside from the four communicants in that Village. Hoshaba began labors in Ipulegan the other Nestorian Village. A few men were found there who have proved fast friends - enduring much scandal & annoyance from the Papists & a congregation larger than we had

hoped for was gathered.

Meanwhile a small school for Armenian girls was opened here, the first probably ever witnessed in Persia - taught by a Nestorian woman of Oola who has a good knowledge of Armenian. She is a woman who, if in America would be regarded as a woman of much character. She has at least shown a fortitude & enterprise remarkable for a Nestorian. In the last two years by her own effort entirely, she has acquired a tolerable knowledge of Persian & her very small stock of Armenian she has increased, so as now to be able to speak, read & write the language with fluency & tolerable accuracy. The school has now been in operation about six weeks with gratifying results. A friendliness & desire to listen to the Gospel was found on the part of the people much greater than we expected, considering that we had only Nestorian helpers & the Turkish language by which to reach the people. A room was willingly rented by the Armenians in their quarter of the town & Sabbath services & frequent conversations & prayers during the week have been held. The Agent of the Tabreez Bishop, a young Vartabed, has visited us, & has done nothing to oppose our work.

In the village where the Vartabed resides a large party are disaffected toward their Ecclesiastics. Several families came to us to make themselves over into English,

It has resulted in opening the way for preaching the Gospel to a small company who assemble as often as our helper can visit them. In another village, the nearest to us, the people have repeatedly asked for a school & for our helpers to visit them, & have repeatedly said, we only fear our ecclesiastics or we would urge you to settle a helper among us. In three or four other villages there are prominent men who have called upon us ~~& we~~ upon them & have had many opportunities, through imperfect Turkish, to preach to them the Gospel.

In this State of things, the Mission judged best to set apart Bohaba more exclusively as a helper to the Armenians & sent Dra. Sigad, formerly of Ada, to take his place in Gulezan. Five years ago, when Oola was first occupied, he was driven out of Gulezan. He has now secured a footing which we trust the ~~fak~~ intrigues of Papists cannot farther molest. There are seven men, four of them with their families who are fully committed & always at meeting.

The two helpers in Oola & Gulezan are the force to operate upon the nearly five hundred houses of Syriac speaking population close around them. The Chaldeans, ~~to be sure~~, are closely fettered by their priesthood, but are by no means hopeless. The French Lazarites are losing their influence as spiritual teachers, ~~&~~ are largely involved in vineyards, taxes, &c. & hence are

hated by some whom they have oppressed & cheated, blessed by others whom they have befriended, & feared & honored simply as a ~~power~~ a money & political power. In Khoorawa, a large party are disaffected - many members of which have visited us from time to time. The Chief man of the village is its head. Then or four years ago he was the chief persecutor of our helpers & friends there. We have not very much faith in the men of Khoorawa, but the prospect seems fair, to get a footing for the Gospel there before long. In another papist village one of the most reliable men has repeatedly visited us & openly offers to give us a room for a helper. In the whole, it seems to me, that the Papal sect must lose rapidly when brought face to face with pure Christianity. The basis on which they work is so entirely mercenary & the fraud they practice is so transparent that even now some are getting their eyes open & look with faith, to the ripening harvest. ~~that~~ expect that Gospel laborers soon can enter it with large results.

For the few weeks since Dra Sejad has come, Keshaba has been applying himself more fully to the Armenians, while laboring here & in surrounding villages. The impression is quite prevalent wherever we come in contact with the people that the truth is with us. The Vartabed confessed to his people that we are better Christians than they. There is an equally prevalent disquiet & restlessness ~~under~~ the ecclesiastical

yoke while there is a fear that they must suffer severely for being our friends. We have however such access to the people as astonishes some of our Missions & exceeds the hopes of the most sanguine. We have also sold an encouraging ~~amount~~ number of books. These are the signs of hope.

On the other hand we must lament that as yet we see no spiritual work taking hold of the hearts of men. There is no ~~true~~ true love to Christ which can endure persecution. Our labors are all on the surface yet. Possibly a few weeks of ~~persecution~~ severe adversity would close this plain effectually against ~~our~~ others labors. Our surest hope is that God has begun the work & that he will protect it.

I may sum up with the following things in regard to the Armenians which have been settled by our residence of eight months here.

1. ~~That~~ Access to the people is greater than we expected or than has been found generally in new stations for Armenians.

2. ~~That~~ Ecclesiastical influence is comparatively weak & much disposed, & the Vartabeds from Russia, who lord it over the people, are sincerely hated by a large part of the Armenians.

3. ~~That~~ Nestorians ~~be~~ are acceptible teachers among the Armenians, & ~~that~~ Persia need not be dependent upon Turkey for helpers in the Armenian work.

4. It is probable that persecutions will arise. Before many months I imagine that we must meet the Sabrez Bishop, with

what influence from Echmiadzin he can bring to bear against us.

5. There is much probability of a party of Armenians who will stand by us, testifying before the Government that we are laboring for their good, & are far more acceptable to them than their own Ecclesiastics. We see nothing insuperable in the way of obtaining toleration, not by a Firman from the Shah, but for all practical ~~pases~~ purposes, from the Government at Tabriez. If we can obtain toleration, there is a field of great usefulness for the Nestorian Missions & Nestorian Evangelists.

As to my own personal labors. — I have preached every Sabbath in Syriac except when prevented by sickness in my family. We have also held a weekly exercise with the helpers, in Exegesis & practical & Pastoral Theology They have always been seasons of interest & we trust of real profit. The aim is to develope independent thought & individual responsibility to Christ in the great work committed to us. Soon we hope to enlarge the sphere of influence by conducting the exercises in Turkish & inviting some friendly Armenians readers to attend. Mrs Shedd & I have been studying Turkish as we have had opportunity & I hope before long to prepare sermons in that language

Your letter of Nov. 7th came a few days

ago. Mr Labaree was here at the time it arrived far-
nishing opportunities of consultation. I also visited Oroo-
miah for the same purpose of consultation & was pres-
ent when the action of the Mission in reference to my
leaving Persia was taken. That action I suppose is com
municated from Oroomiah. I acquiesce in the action
taken by the Mission, because it seems to me ~~the~~ be the
expression of Our Heavenly Master's will & ~~because~~ because I think
the Prudential Committee will approve it when they have the
facts of the case as they exist here at present.

My consistency I trust will not be called in ques-
tion because I advocated labors in Persia for all our num-
ber a year ago, in the Summer advocated that one of our num
ber go to Turkey & now again approve of all remaining in
Persia. True consistency is allegiance to duty according to the
light we have to judge it by. Circumstances changing, prin-
ciples remain the same. but the ~~application~~ method of applying the
principles must change. With the light we had at the time of
the Annual meeting, — the war at home, the pressing de-
mands of large fields in Turkey & the action of the Pruden-
tial Committee before us — My opinion was clear that
we shd not ask for any station or appropriation for
the Armenians of Persia. I still think the Mission were
in error in the action then taken.

Why then do I now think the Committee should approve of my remaining in Persia? The following are the reasons.

1. The voice of the Mission is urgent & unanimous against our going. The unanimous voice of any Mission, especially of one composed of so many & so different elements as the Nestorian, should have great weight in a matter relating to its own fold & men. If the brethren were unanimous in releasing us the path of duty would be clear to go. But it is just the opposite. In the autumn, it is true, a vote was passed releasing us. But it was passed while every one of the Mission protested against it & not at all upon the merits of the case, but by throwing the entire responsibility upon me. — a responsibility which under the circumstances I could not assume. Hence we remained in Salmas. It is no pleasant business to rupture the bonds of fraternal labors, against the will & convictions of one's associates.

2. <u>The weakened condition of the Mission</u> resulting from death & illness: <u>the increase of care & labor</u> resulting from these causes & from the new policy & order things being inaugurated, together with the contingencies of departures for America, make a strong case. The condition of the Mission is quite different from what it was six months ago & for us to leave

now would have rather an unhappy & depressing influence.

3. The effect upon the work of evangelization. Without more attention than the work here w^d be likely to get the Nestorian work small this it be, w^d be likely to suffer. The entrance into Khosrawa & labors generally for Chaldeans w^d be far less promising & the incipient work for Armenians would be abandoned or at least retrograde. The time to leave here was several months ago. Having put the hand to the plow it is hard to look back. While I would not be too sanguine in reference to this field. Yet my own opinion & the opinion of the Mission is, that taken in the broad sense as embracing all nominal Christians & the subsequent & speedy influence we may expect upon the Mussulmans, it is as ripe for labor & promises as great & rapid benefits to the Redeemers Cause as the Mountain field. I cannot subscribe to the idea that our limits are the Nestorians. Our Commission is to Persia as fast as God's Providence points the way. The way is now open. The plan first was to have a separate station & work for the Armenians. Experience & new light has taught us a better way - viz. make the work one. Nestorian & Armenian. Trust to our own resources - but go forward. This c^d have been done by the Mission as constituted last Summer I believed without our being in Persia. If we leave now it cannot

be done, ~~the~~ accomplished is given up. Enemies triumph & years elapse perhaps before we reach the position we now occupy.

4. The effect upon the native Christians. If there ever was a mission that needed expansion & objects of missionary effort to be placed before the scores of preachers & students & the nearly equal number of little churches, this mission is the one. And now is preeminently the time. Unless we succeed in guiding the native brethren to greater energy & activity, the remedy of the new policy will be too severe & depression instead of self sustentation & advance will be the result. This field is linked to Oroomiah as closely certainly as the monitions & efforts here are quite as inspiriting. The Oroomiah native brethren have now a decided interest in the work here. They contribute to it & write & pray about it. If we relinquish this field & incipient labors the effect upon the evangelical community will be unfortunate. I regard this as really a strong reason.

5. I may add, that by remaining in Persia, we save the knowledge we have of the field & the mission & especially the knowledge of the Syriac & Turkish dialects of Persia. I was willing last summer to relinquish the labors of 18 months but adding another year & the knowledge in part of another language is a great sacrifice to make unless there are very strong (reasons

These are the reasons which I suppose will outweigh in the minds of the Committee the need of increasing the force in Eastern Turkey by our transfer. If I misjudge, if the necessities in Turkey ~~overbear~~ overrule every thing to the contrary, we are ready to leave for Turkey at the earliest notification from the Rooms. I would renew the earnest request that our destination might be Van, because of its intimate connections with this plain & our removal there would not appear so much like a desertion of this field.

In conclusion – It seems to me no objection to doing something for the Armenians, ~~because~~ that the appropriation is reduced. It is all the better, calling out the efforts & prayers of the Mission & native Christians, just as the Mountain field is operating. The expense at first as only the support of one or two preachers. Schools will be thrown almost entirely upon the people. Thus the results may be slower but surer.

What I would propose to do is this. We have now one nestorian preacher ready for the Armenian work. In the Spring when the Male Seminary closes I should like to have two of the most promising young men who offer themselves reside here with us for the Summer & study Armenian, laboring meanwhile in the surrounding villages & having suitable lessons in the Bible & theology. Thus they will grow into the work in a year or two & a nucleus being formed, we may hope if the

blessing of the Holy Spirit rests upon our work, to see accessions from Armenian Converts as well as from Nestorians, to such a theological class.

I would also express my firm hope, that the principles & policy laid down in your last letter will work out the best results. There are difficulties in the way of effecting some changes suddenly, & care should be taken that our policy do not get in advance of the people. Every change made must have the intelligent approval & conscience of the mass of the preachers & native brethren in its favor or the benefit is lost. Advance by bringing up the rank & file heartily & conscientiously abreast of the leaders.

From my short visit at Oroomiah just made, I feel that the mission is more united & harmonious in policy & the aims before us all are more direct & spiritual, than at any time since we have been in Persia. While there are clouds & discouragements, the future never was brighter.

Yours with sincere respect

J. H. Shedd

P. S. March 5. 1862.

Our Tabreez mail has just brought us the intelligence that peace is preserved between England & America. No news perhaps ever lifted such a load of suspense off our minds. The news from America also

cheers us with the hope that the crisis of the rebellion is past & that the root of the evil will be destroyed.

In our work here we have had dark shadows & also sunshine since writing ~~the~~ under the first date.

A case that saddens all our hearts is the grievous sins of Dra Joseph, up to last summer the only helper in Salmas. A state of guilt & wretchedness was revealed between him & his wife Sanam which was truly alarming. (Joseph is a graduate of the Male Seminary & Sanam one of Miss Fiske's first & most gifted scholars.) The difficulty arose from a suspicion of infidelity resting upon Joseph. There is no decisive proof that he has been guilty of the great sin of adultery, but the suspicion has not all been cleared off. For other grievous faults which he confesses he is ~~suspended~~ discharged from our employ & ~~suspended~~ from the Communion until he manifests satisfactory evidence of true repentance & reformation. The case is not public & we trust it will not be made so, as our enemies would use it with great effect against the truth.

The Young Vartabed has awaked from his indifference & come out against us. But his tactics have been neither wise nor successful. He sent his servants who peremptorily ordered us to vacate the room rented in the Armenian quarter & of an Armenian. His threats & bluster suddenly disappeared before a few calm words of our

helper. He gave it up, beaten & chagrined before a great crowd of Armenians & Mussulmans who were greatly delighted at his defeat. He then turned with some threats to the Armenians, but his mouth was quickly stopped by some reports strongly urged upon his attention, of the scandalous conduct of the Vartabed. He seemed still more confused & left, & we have heard nothing from the Vartabed since. Since the occurrence our congregations have been larger. As the time of the rents had nearly expired for the room we occupied & we wished to get another place, two rooms were at once offered. Another man offered to fit up his premises for us to occupy permanently. About fifty houses are really willing & glad for have us live among them & several have declared they are ready to appear at Tabreez or Ary where & testify that we teach & preach to them the truth of their own New Testament, which their own ecclesiastics never did & hence they desire us to be their teachers.

We cannot place very much dependence upon such an ebullition of feeling & friendship. Yet it is significant & reveals an opening for the truth which we cannot desert without the strongest reasons.

Miss Crawford has left us after a visit of eleven weeks. Her kindness & assiduity in time of sickness & the comfort we have derived from her visit will be long

Salinas Feb. 10. 1862.

Rec'd. May 5.

Ack'd. Jan. 2. 1863.

Miss Emmeline
Jeffrey
Isabel Jones

V. R. C. p. 13

Carefully amended. —

Emily Jones J. H. C. Jones

Herald and Recorder.

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RUSSIA AND THE NESTORIANS.

We trust that no one who receives this paper will fail to read the letter on the 1st page, from Rev. J. H. Shedd, missionary of the A. B. C. F. M., in Persia. We have never seen a more graphic picture of despotism—of the grinding oppression of irresponsible power—than it presents. It is hard for us, who have breathed the air of freedom all our lives, to realize that there are such wrongs and sufferings in the world. No wonder that the poor Nestorians are tempted by the offers of the Russian emissaries? No wonder many of them are willing to change their religion even, in the hope of getting relief. The religion of the unconverted portion of them, though purer than that of Russia, is a matter of tradition and custom, not of intelligent conviction, inward experience and fixed principle.

Why shoud not a great Christian nation, like Great Britain, interpose to save such a people from being ground "between the upper and nether" millstone—Turkish despotism and Russian craft and fraud? If individuals, who have influence, ought to exert it for the good of others, why not nations? But we have little hope for Persia, or any other down-trodden nation, save from the preaching and prevalence of the gospel of Christ.

MISSIONARY CORRESPONDENCE.

SALMAS, PERSIA, March 31, 1862.

Mr. EDITOR:—Our latest American dates reach Jan. 18th. We have traveled far—more than two months away—from our native land. But the heart untraveled, turns with anxiety and prayer toward the desperate strife. With us events are pending which with you have passed into history. Our brothers and friends are still encamped on Arlington Heights or in Kentucky. With you, if we read the signs aright, those brothers and friends have moved upon the enemy, and mighty battles have spread keenest anguish into thousands of homes, and decided the issue of the war. May God speed the right, break speedily the yoke of the oppressed and shorten these evil days.

The great event of the past month with us in Persia, has been a decided movement toward Russia on the part of the Nestorians. It is not impossible that we may awaken some of these mornings and find the mass of the Nestorians for whom we labor, in the bosom of the Russian Greek Church; and another morning may find us included in the map of Europe, by an extension of the Russian flag over this Province.

The facts are these. For years the Nestorians have been oppressed almost beyond endurance. Two years ago, while Sir Henry Robinson was English Embassador to Persia, the people here forwarded a petition to the King under his auspices. The items of oppression specified were the following:

1. The system of the master's giving the seed and then requiring two-thirds of the produce. (By law one-tenth of the produce goes to the King who is primarily the owner of all the lands. The Khans have changed the legal system as above to increase their own revenue.)

2. Unlimited labor for the master without compensation. (A peasant who gives the master two-thirds of all he produces is compelled to work for the master from two to sixty days, perhaps without any compensation, and that too in the summer season when his own fields require his constant attention.)

3. The head tax exacted from mere children. (The law of the Koran is that all adherents of another religion than Islam are tributaries. The sign of their subjugation is the head tax upon *men*.)

4. No redress for murder. (By law a Mussulman's life is worth some fifteen or twenty times as much as a Christian's; but of late a Christian's life is worth nothing.)

5. No permission to give evidence in courts.

6. Exorbitant presents demanded at the time of the marriage of the peasant, and also on Christian feast days as well as Mussulman.

(You may know that the custom of giving presents is one of the great expenses of a man's life, here in the East. Every favor is obtained by a present. If you carry a case before a judge a present, i. e., a bribe, is indispensable. To visit a Bishop or a Prince with a petition without a present, is unpardonable. The beggar does not beg, but *commands* you to give him alms. The Khans, with a still bolder face, expect presents innumerable from their peasants. For the peasant to carry a present at the great Mussulman feast, or at the time of a wedding in the Khan's house, all would agree to; but to carry a sheep, or a loaf of sugar, or a basket of raisins several times a year, is heavy oppression.)

7. Prohibition to remove from one village to another. (This is not the law. The Khan, however, uses his power of fining, annoying, and following with taxes, &c., every peasant who desires to escape from his village; so that generally it is better to submit to practical serfdom, than to attempt to find a better master. The only case in which a removal can be successfully made, is from a weak master to a stronger one who can protect his new subject. But this is not desired, as the stronger the master the more unlimited is his power to oppress, and the more he uses it. Only in a rare instance is a strong master a kind one. Weak masters are more lenient from necessity, and from fear of the stronger ones.)

8. In case one of a household becomes a Mussulman—even when a girl is taken by force—taking the property of the whole house. (Thus, as frequently occurs, a girl is stolen and carried to the harem of a Khan, and compelled to embrace the Mussulman faith. To this deep injury is added the additional one, of seizing nearly all that is valuable in the house whence the girl was stolen, on the plea that she is now one of the true faith, and to her belongs the property.)

9. Water sold away from the village where it belongs. (A master may find it to his advantage to sell the water of his peasant's field, to his neighbor at a high price. Thus the peasants toil all summer, with only the pittance of a crop in return.)

10. Fraud in surveying fields and vineyards.

11. Exacting more than the lawful taxes. (On horses, cattle, houses &c.)

12. In general farming the government villages. (The villages are of two kinds, those owned by Khans or other wealthy men, and those owned by the King. These latter are generally given to officers and officials in lieu of their salary, or are farmed out to the highest bidder. Whoever has charge of the village, knows he holds it for only a year or two, and hence his aim is to fleece the people to the utmost while they are in his power.)

13. Plundering of those who go to Russia to work for the Summer, (Thousands every year go to Tiflis and vicinity, as wages there are four times as high as in Persia. On their return, from the time they enter Persia till they reach their homes, they run a guantlet of semi-officials, custom-houses, and downright marauders, and thus lose a large share of their summer earnings.)

This list of wrongs is sufficient to show what despotism is, and by contrast to show for what rights Americans are fighting.

The petition, with these items of oppression, was presented by the English Ambassador to the King, and a bill of rights was secured, redressing grievances, and placing Christians on the same footing with Mussulmans. But a firman from the Shah is much like some kinds of volatile medicine our physician receives; its strength evaporates entirely in transportation. A firman of the Shah has some force in the Capital, a little in Tabreez, but none practically in Oroomiah. So it proved in this case.—Hopes were excited, but bribes and intrigue soon removed the Governor who was disposed to do justice, and a mere tool of the Khans has been seated in his place. The past Autumn and Winter, oppressions have been more outrageous than ever. Nearly thirty young women have been snatched from their parents or husbands to enter the harems of Mussulmans. A few days ago a young husband left his home for a day or two, and returned to find his babes motherless, his wife having been kidnapped—and no redress!

I have just heard of the people of a village driven from their churches and beaten, because two Mussulmans are quarreling for the mastery in the village, and the people

do not know to whom to pay their taxes.

So things are growing worse, and the people desperate. They have looked to England for aid, but English policy is to have nothing to do with internal affairs in Persia. So Russia has become the Canaan to which the people look. Her mountain peaks are almost in sight of these oppressed Christians, who look thither as earnestly as ever a slave looked toward Canada.—Many have wandered off to work or to beg in Russia, and have found sympathy and money.

Four years ago a young priest named *Sego*, who was educated in the Mission Seminary, went to Constantinople, and made himself over to the Greek Church.—He spent about a year with the Greek patriarch there, and by him was introduced to the Duke Constantine, the brother of Alexander II. He traveled some time in his train, and returned to Oroomiah highly elated; and throwing out grave hints as to what he had done and would do for his people. A year ago he left for Russia, and spent three months in St. Petersburg, having intercourse, it is presumed, with high ecclesiastics and officials. He returned last fall to Oroomiah, with plenty of money, and, as now appears, was accompanied to Erivan by a Bishop from the Russian Capital, who is spending the winter among the Nestorians near Erivan, and acquiring their language. These Nestorians emigrated to Russia thirty years ago, and have been absorbed into the Greek Church.

Three or four weeks ago, while the people were greatly excited by some new acts of oppression and outrage, and holding meetings to consult how to obtain protection and redress, two *Maleks*, (chief men) from the colony near Erivan, appeared at Oroomiah. They came ostensibly to recover some stolen property, but really to bring a letter from the Greek Bishop mentioned above, endorsed by the Russian Government. It is to this effect, viz.: Whoever will renounce the Nestorian faith, accept the seven sacrament of the Greek Church, shall receive Russian protection, and have his taxes paid (so it is rumored) for seven years, and the salaries of all ecclesiastics and head men of the villages.

These promises are, in great part, no doubt, deceptive, but they effectually decoy the people, excepting those only who are grounded in the truth. Some hundreds of souls have been secured in Oroomiah, including three Bishops. One of these is Mar Yohaunan, who has been feeling coolly toward the Missionaries for some time. He declares, however, he has sacrificed no evangelical principle in giving his seal.—No other one in our communion is known to have fallen into the snare.

Two other papers were brought by the Russian emissaries. One making full inquiries respecting our work in all its departments, and the other to record every village and hamlet, church and house among the Nestorian people. Agents have been sent to the Mountains, with what success is uncertain. The Bishop at Erivan with two priests, report says, are to come on soon after Easter. Cart-loads of pictures, bells, vestments, &c., are said to be in readiness to desecrate these simple churches and their worship, which have been for ages the only protest against gross idolatry in the Churches of the East.

We shall know the results of this Russian propagandism in due time, and how the Persian Government and the English Government will regard this new move of Russia toward territorial aggrandizement in Persia. It can not injure the truth, though it will thoroughly sift the chaff from the wheat. It may work out, and I believe it will, the problem of religious liberty, and really be a great advance both in Persia and Russia toward truth and Protestantism.

In our Mission circle there has been sickness. Mrs. Cobb has just lost her new born babe, and been herself on the borders of the grave. In the two Seminaries there have been seasons of refreshing, and many hopeful conversions. In the villages the writer has witnessed less than the usual amount of religious interest, owing largely to the political distractions. The money subscribed so freely last summer has been nearly all paid in, and schools are entirely supported by the people.

Very truly, J. H. SHEDD.

Letter from Mr. Redd

Salem, March 31, 1862

Robbins & Nestorians.

Tabreez Persia May 7th 1862

Rev. R. Anderson D.D.

Very Dear Sir

You see from the place of date that I am in Tabreez. I have come to attend to some business of the Mission & to gratify a desire to make some inquiries & observations respecting the religious condition of this City.

I send you a few notes of matters as viewed from this stand point.

1. The Coming of Russian priests to Oroomiah

It is certain that there is a Bishop with two or three priests at Erivan studying the Syriac language with a view of going to Oroomiah. It is believed that the Grand Duke Constantine is a patron of the movement & that a liberal sum is provided for the expenses.

The Malika who visited Oroomiah, first came here & secretly consulted at length with the Russian Consul. The most probable report of the present state of the case, is that the documents obtained by the Malika in Oroomiah have been sent on to the Russian Capital & the answer is not returned, or if returned the necessary firman from the Shah has not yet been obtained.

The Persian Government have awakened to the fact that Russian Priests in Oroomiah ~~will~~ will be quite a different thing from French or American Missionaries. So far as they are able the Persians will resist their entrance. They would drive

us all out if they could. They will prevent Russian influence & the Russian religion from entering if they can, but Russia will claim & secure the privilege of ~~their~~ her missionaries coming in the same character as those of other nations.

2. Political influence that Russia will exert.

According to present treaties, foreigners have nothing to do in the internal affairs of Persia. Taxes, oppressions & all affairs of the rayots are beyond their reach. Within a few days an Armenian woman was killed here by a Persian within a short distance of both British & Russian Consulates. Neither of these did anything toward redress & the murderer is now entirely unpunished. All that the Consuls can do for any class or case is to ask a favor which will be granted or denied according to the feelings of the Government toward the Asker. For example there is a case of gross injustice upon Mar Yohanan who is now here, & the English Consul, gives a note requesting the Serdor of Governor General to examine the case. All he can do is to secure the Ear of the Serdor for the Bishop. And this is the extent of the influence that Russia can exert legally in Persia. Russian Priests can do nothing directly to relieve the oppressions of the Nestorians, while their ~~fear~~ influence will be powerful acting upon the fears of the Persians. If Russian Priests enter, Russian influence will enter with them & in the sequence of events Russian prot

tion in some form will be extended over those who embrace the Greek faith at least.

That this province of Azerbijan, will fall into the hands of Russia is considered merely a question of time. Mr Abbott the English Consul thinks the time is not very far distant. If the oppressions of the Christians are continued there will be a pretext. Very few would be sorry to see such a result, as no change could be worse than the present misrule.

3. Oppressions of the Nestorians.

Through the representations of the English Consul & through fear of Russian influence, the Authorities now promise the fullest redress of abuses to the Nestorians. For a time to come, there is a reasonable hope that the yoke will be lighter & if the Nestorians had the manhood & self control, to act with unity & discretion, much might be done. But any permanent redress is very difficult & improbable. You will hear from Oroomiah whether any real good comes out of present promises.

4. Political Condition of Persia. Nothing can be calculated upon in such a land, & give a few facts & you can take them for what they are worth. No one can tell how long the body politic may continue to putrefy & yet continue to live. Apparently every thing is very wretched & serious dangers threaten both from within & from without. The Turkomans, emboldened by their great success of last year are laying waste districts far within the

borders of Persia & all the Shah is able to do is to beat them back. The report is whispered that serious troubles have arisen, with the Afghans in the region of Herat. On the frontier near Kavandooz some powerful tribes of Koords are in insurrection. In Khorassan there is something near rebellion. In Sheraz & other places there is great disaffection toward the present dynasty & mode of administration. So unsettled is the country that the Shah does not deem it prudent to visit this province, as he proclaimed was his intention a few weeks ago, to crown his son as heir to his tottering throne.

Last year the Turkomans in defeating the Persians & killing or carrying captive 30.000 or 40.000 men destroyed the courage as well as the best army of the country. The Shah instead of redeeming the captives & thus bringing his subjects under gratitude to him, is now compelling the relatives of those who have fallen or been captured to fill their places. The Army in general is a rabble of demoralized youth who enter the service from compulsion & who will run at the first danger. Owing also to this cruel policy & to other oppressive measures for drafting soldiers. the mass of the people in this province are in a state of discontent & rage. Heretofore the Majority of Mussulmans have been left in comparative comfort & hence have been comparatively loyal to their Government. But now the Mussulman joins the Christian in openly & constantly expressing the desire that Russia will soon possess the country. The National feeling is so

parently extinct. The khans & the Mollahs are all who would heartily oppose a Russian army. The old residents have ~~feel~~ that troubles are thickening.

5. Prospects of Religious liberty.

The Sects recognized in Persia are the Armenian Nestorian & Papal. There is no Protestant sect & for Protestants to proselyte is illegal. The fiction that we are laboring in the Old Nestorian Church is a veil to them to conceal the fact that we are proselyting with impunity among the Nestorians. Among Armenians we might proselyte with the same impunity without interference from the Government unless strong representations be made against us. And in that case the Government looks not at law but at the advantage to itself at the time. On which side is power & money, the stronger. The Armenian Ecclesiastics might protest against our laboring for their flocks. but they have neither power nor money to carry the day. Alone their influence is very feeble. They fear far more than they expect from Russia. Russia cares nothing for them in the way of protecting their religion. If there were an English Consul, who desired to protect our work it wd not be a difficult matter to secure to a missionary here in Tabreez & in every part of this province every privilege necessary. At present there is no such Consul & it might be difficult to prosecute the missionary work successfully in some aspects. ~~Mr Abbott~~ The present Consul leaves the present Summer & his successor promises to be far more friendly towards Protestantism in Persia. The fact that the French Legation have the right to labor for Armenians, opens the way for us to claim the same privileges. These privileges we ~~claim~~

I can secure ~~them~~ I believe in any event, to a greater or less extent. Again, if the Russians come, as proselytes our path is open to claim the same privileges. In other words Persia must treat all ~~religious~~ Christian sects alike, & as Papists & Russians are taking the lead, Protestants need but simply to follow, claiming equality in the way of toleration. A very little interest on the part of English officials, apparently, wd secure this. In some such way the Lord will provide an open way as our faith & the exigencies of the work demand it.

7. Condition of the Mussulmans.

As I remarked above the Mussulman peasants are grievously disaffected toward their government. In every village the burden of every mans conversation is oppression. I have recently often heard the expression, "we will be Christians if you give us a good, & mild government." In the city of Tabreez the mass of the people are more strenuous Mussulmans than in the villages, or in Salmas & Oroomiah. Here, as in all Persia, the Mussulmans are very much divided. There is a surface unity with endless sects & bitter animosity beneath. Thousands of Mussulmans also are far more true to their faith in public than in private. Men who drink wine & violate every article of Islam at home, or in company with their Christian neighbors, in the markets are very Pharisees in strictness & zeal. I am told that such hypocrisy is very prevalent here. There are also many of those who have studied French or fallen under the increasing European influence who are free to confess the imposture of Mohammedanism. An intelligent man informs me that he has heard hundreds of the young men of Tabreez express their disbelief in Mohammed as a prophet.

The use of the French language is increasing more & more in Tabreez & Persia. A Protestant School in which French & Persian should be taught would draw many Mussulman pupils who would run the risk of losing their religion for the sake of the French. So I am assured by several who are the best informed in matters here.

It is an interesting inquiry, whether the Persian or the Turkish is the language for spreading light among the Mussulmans of Western Persia & Georgia. Embracing the Russian provinces the dialect of Tabreez is spoken by 2,000,000 of souls at least. From numerous inquiries I gather that Persian is more generally known here than it was twenty years ago. The number of ~~Persian~~ readers has increased. On the other hand, outside the large towns very few indeed can read a Persian New Testament, so as to understand it. Turkish as a spoken language is also gaining on the Persian. Half Teheran now speak Turkish when required & many prefer it. In Ispahan when twenty years ago scarcely a man c^d be found who knew Turkish, multitudes now talk it with ease. It is the rougher but for purposes of business & daily life it seems to be the more vigorous language. You are aware that this dialect is very different from the Osmanli Turkish & that in it there is almost no literature. A few poems & stories composed in recent years is all. Since having house I have several times been asked why the Scriptures are not printed in the Persian Turkish, as they are in the Osmanli & Persian languages. - Among a class so numerous & so open to Christian influences, the Bible

is certainly heard in the language of the people.

The Mussulmans of Russia are, as a mass, less indoctrinated in their faith & less tenacious of it than those of Persia. There are very few learned Moollahs I am told in Russia. Many of the villages are literally the sheep without a shepherd, having no teachers of any kind, & being almost entirely ignorant of their own religion. My own feeling is strong that the Mussulman field of Russia should be explored with a view of sending Converted Mussulmans of Persia to labor ~~among~~ there.

7. Condition of the Armenians of Tabreez.

Thirty years ago there were scarcely fifty houses of Armenians in the City. Now there are four hundred. The number is increasing from year to year, because of the facilities for trade & because citizens of Tabreez pay no taxes. The Christians here need not complain of poverty. Changes intellectually & morally are occurring quite as rapidly. Few years ago there were not few readers. Now a quarter of the people can read. There are here at present two schools. One in the Churchyard under the eye of the Bishop, where Armenian, Persian & French are taught with Arithmetic & grammar. There has recently been opened a department for Girls.

Not satisfied with this school another has been opened by a few of the more liberal & progressive men, aided by Dr Connick who is a member of the Church of England & whose family is Armenian. The expense per scholar in this school is about 25$ a year. The principal teacher is a young man named Isaac ben Abraham. He is a native

of Ispahan & several years ago came to Oroomiah in search of an Education. He was directed on to Constantinople, but not being a proper Candedate for Bebek he went on to England & thence returned to Malta where he was Educated. Unfortunately his religion is far from the simple faith in Jesus. He is a disciple of the High Church Principal of the Malta Protestant College & I understand, was thus taught to have nothing to do with the American Missionaries of the East. But that the form of these Ancient Oriental Churches is far more important & sacred than their Spiritual life. This young man comes therefore with a bitter prejudice against the Missionary work & telling the people, i.e. the ignorant people, that of all the forms of Christianity he has seen the Armenian Church is the best & most perfect. At the same time he is thoroughly tinctured with German Rationalism. & his influence among the thinking Armenians is to unsettle their faith in what is true in their Christianity. I saw him several times last fall in Selmas & have met him again here & he seems to me to be one of the most subtle & dangerous enemies of the truth that could Come to Persia. He is talented, well informed, the leader of opinion in respect to European Christianity. He is hostile to Missionaries yet with the liberal, enough of a protestant to discard many of the forms of his church. & enough of an infidel to lead those whose faith is loosened into worldliness & unbelief.

Since writing the last lines I have visited the School just referred to. It is far in advance of any other Armenian School in this region. & is

well nigh protestant. The teacher Isaac I suspect dresses to suit his company. I saw today a letter he had written to Malta in which he expresses an earnest desire to have a female teacher come out from England & showing how she can be instrumental in leading many poor women & girls to the Savior! Yet I know ~~whom~~ with Armenians he is a strong Armenian & in belief a rejecter of inspiration. Still he may be used by the Lord in breaking up the soil in Persia. He teaches his scholars the Bible & has a kind of Sabbath School with them. Thus Christ is preached & we rejoice. Our prayers should be unceasing that a man with such means of good in his hands, be truly converted to Christ.

The plan of Dr Cormick is to secure if possible a pious female from England, competent to teach French & to learn Armenian. He thinks such a teacher could do great good among the few Europeans who would send their children & among Armenians. For the sake of his own girls & the good he hopes to ~~get~~ done he proposes to support any one who will come.

The Bishop at first opposed the new School, but no one listening to his complaints he became friendly although the School is very far from being Armenian. The past but the Scholars have all disregarded their fasts.

The Armenians here have become very lax in their religious observances. The change in the last ten years is very great. The ~~very~~ devout Armenians are very few except among the Aged. A third, as near as I can learn disregard their fasts & many openly avow to their Bishop that they have no respect for the mum

Esies of their church. They say "we have no faith in our church forms, the additions of men. The New Testament & Christ is enough." But in most cases it is an excuse for their neglect of all religion rather than a spiritual conviction & felt need of Christ. The old faith is very much loosened, but there is no one to point them to a better. They are being swept away by the tide of worldliness & sensuality - & if they are thinking men the chances are that they become infidels. Such are the tendencies - quite as strong & should think as in Van.

On the other hand the opposition to Protestantism is unknown here. All prepossessions that exist are in its favor. Those well informed have told me, the people often say "if we ever change our religion it will be to become Protestants."

The moral condition of the people is in too many cases deplorable. Eating, drinking & sensual pleasure, along with worldliness & avarice would make this a hard field for the Missionary. But as in all cities there is here a class of tradesmen & artizans, comparatively free from the grosser vices, who here can be reached & who w^d form a hopeful field of labor.

8. The Protestant Element in Sabrez.

The only Protestant worship, is the official reading of prayers on the Sabbath at the English Consulate. Dr. Connick, mentioned above, is a very kind & generous man, an old friend of the Missionaries. He has long thought we should labor for Armenians as well as for Nestorians in Persia. Being now a patron

of Isaac ben Abraham, he might at present think no farther missionary effort desirable in Tabreez. I think however he wd prove a staunch friend to any effort for the enlightenment of Persia. There are a few German & Swiss Merchants who are nominal Protestants.

One man - a Jew by birth, converted to Christianity in Constantinople & servant of Mr Stoddard when he came to Persia & for some time after, is now a merchant here. He is an avowed protestant, he has married an Armenian wife & is reckoned in their community. He proposes to become our bookseller in Tabreez, for which business he seems very competent.

An Armenian who was a servant & colporteur of Mr Haas many years ago & in later years a servant of the Mission in Oroomiah. At one time he gave good evidence of a change of heart & is still the most spiritually minded man I find here. He cd be depended upon as a true friend of the truth. There are two or three other Armenians ~~who~~ convinced of the truth & still others more or less enlightened. There are two enlightened Nestorians here one of whom seems to be a faithful Christian. These few cases refresh the heart of a missionary oppressed by the living reality of a vast city wholly given up to Bigotry & sin. There are four or five men here who be glad to attend the preached word & whose convictions are firmly with the truth.

9. Books for Tabreez & Russia.

The man mentioned above has a now a few books on hand sent a few weeks ago. Some of them have been sold. At my suggestion, he will soon set apart a portion of his store for books. It will well

form a depot in the centre of the city, & promises to be a means of increasing usefulness. The Armenian language of Tabriz, Ispahan, & the Russian Provinces is quite different from the language of the books printed at Constantinople. Still the books are intelligible & will work their way in. The Ararat Edition of the New Test. is very saleable.

Tabriz is frequented by merchants & others from all parts of Persia & many parts of Russia. Thus is a prospect of selling books in Armenian, Persian to a small extent, a few French books to Persians, a few Russian books to Russian merchants.

The same man, can send books to the brethren in Shirwan, They are earnestly requesting books & I was very glad to forward them a package of about fifty books ~~which I have from Oroomiah~~ since being here.

10. The Condition of the Armenians in Russia.

We have not heard from the Protestants of Shirwan for a long time. I hoped to gain reliable information ~~respecting~~ their privileges while here but have failed. Some of our Evangelical brethren from Oroomiah are now here on their way to visit them. Their case is one of great interest & great promise & seems strikingly to illustrate the view of your letter of Mch 27 (just received) as to the energy of the truth in living & growing among native Christians under persecuting governments. I have made it an object to inquire of Everyone who would be likely to know respecting the Armenians of Russia. There are some interesting facts.

The advance in liberal views & toward en-

lightenment the past few years is very encouraging
Since the accession of the present Emperor the surveil-
lance upon the press is very much relaxed. & a new
impulse is given to Armenian ~~literature~~ periodical literature
The most influential periodical is a Magazine pub-
lished monthly at Moscow. Copies of it are taken here &
in other parts of Persia. It is called the Aurora Borealis
in allusion to northern position. The Editor was a student
in the Protestant University at Dorpat. The main position
of this journal is Protestant viz. that the Scriptures are
sufficient. It boldly avows that the Armenian Church
is a church of bones & very dry ones - without any living
spirit. Priestcraft in all its forms gets no mercy & per-
secution is severely dealt with. For example the excesses
in Constantinople respecting the Protestant burying ground were
sharply condemned. The same spirit which pervades this
journal is said to be pervading the Educated thinking mind
among the Armenians. It is a quite general "matter
of discussion & agreement that the Armenian Church
must be reformed. A young man educated in Tiflis &
well informed, resident in Salmas has told me much
about the opinions in Russia. He says some advocate
a complete reformation, thorough Protestantism. Others
say we will reject the obnoxious features of the Church
such as Mass, the fasts, pictures, selling spiritual offices
&c. but retain all that can be retained.
From all sources of information it is manifest
that there is a waking up, in Russia - & the more Gospel
in the shape of Bibles - good books, & native Christians from
Persia we can send in, the more hopeful is there that the
spiritual & intellectual reformed begun will be founded in Christ.

11. The Armenian Ecclesiastical influence in Russia & Persia. From all I can learn the influence of the Catholocos, of Bishops & Vartabids is greatly declining & should not be judged by what it was twenty or thirty years ago. The News papers are doing much against it. In some districts in Russia the annual revenue to Echmiadzin has been withheld & appropriated to home Schools.

The influence of the Bishop here in Tabreez is by no means Commanding. If he does not please those his revenues are withheld, & several times the Bishop has been driven out. The present incumbent is popular because he lets every body alone. He loves his quiet & ease & asks from his people their annual contributions & allows them to behave & do as they choose. I am surprised to see how little any one I talk with seems to fear the Bishop or Catholocos. No one seems to feel that, the Ecclesiastics can prevent them from being Protestants. All this portion of Persia being flestitudes of Monasteries, the higher Ecclesiastics are all foreigners & their influence is weak.

12. Conclusions. Judging by all the laws of occupying other Mission Fields I cannot see why Tabreez & the Armenian field of Persia does not strongly claim our consideration. There is no quater Centre East of Constantinople. The Armenian population is small. but it is sufficient & perhaps more accessible because not larger. Over the hills from 6 - 12 hours to the East is a settlement nearly as large as Salmas. To the South in Maragha 2 days distant & thence around the Lake

Rev. J. H. Shedd
Tabreez May 7, 1862.
Rec'd Sept. 8.

of Oroomiah an Armenian Villages. To the West two days - connected by almost a level Carriage road is Salmas. Farther North is Khoy & Marand - with considerable Armenian Populations - beyond the Arras but two days from Tabreez is Russia. The only difficulty is the government. It is bad, capricious, intolerant. We have troubles & expect to have for many years to come.

But to one living in Persia, the best way is to go forward doing what we propose to do as though we had undoubted right. A residence once gained & the very fact is security. A school opened is far more likely to be sanctioned than one in prospect. So work begun for the Armenians is far more easily protected than it would be to gain the privilege of laboring for them. There is nothing in the attitude of the Government to staggar faith.

I do not think Tabreez should be occupied this year. Isaac Abraham will probably leave, or fail in his school before many months. It will be better after he is gone if possible. After Van & Erzroum are occupied - the growth of the work & the importance of the field will point to Tabreez as the next station. These are purposes of Mercy for Persia & it will be clear to all how we are to act our part in fulfilling them. It seems highly desirable that one of the men who labor in Tabreez when ever it is occupied, have a knowledge of French.

Yours in sincere respect

J. H. Shedd

Seir Persia
July 3. 1862.

R. Anderson D.D.

Dear Sir

Three days ago I arrived here from Bitlis, Van & Salmas. The visit to the annual meeting of the Mission to Eastern Turkey was authorized by our Mission, owing to the apparent certainty that my path of duty was leading out of Persia, & wishing in that case that I might go to Van. After a pleasant journey with my family, a part of it amid the charming & magnificent scenery of Lake Van, we reached Bitlis only the day before the annual meeting closed. We enjoyed the fellowship of the brethren & sisters, however from Friday till Monday & such fellowship as missionaries alone, meeting far away from Christian lands are permitted in this world to enjoy. I feel very grateful for many things of practical advantage to the missionary learned in those two or three days. It was worth far more than a long journey to partake of the spirit of the occasion. To a visitor whose heart is engaged in the cause of missions I can imagine nothing more dear, nor morally sublime than such a meeting. In this Koordish city of the mountains, which a few years ago was a stronghold of robbers & outlaws, far inland on the frontiers

of the Turkish Empire, amidst Mohammedanism & Corrupt Christianity, are gathered a few of the servants of the Most High, praying & consulting how by simple & peaceful agencies these Strongholds of Satan shall be pulled down & all these vast regions opened to the Gospel & won to Jesus Christ. Any visitor would, I think be struck also, with the Earnestness & harmony & the Strong faith & hope pervading this band of missionaries. The Array of cheering facts for the year past sufficiently attests that God by his Providence & Spirit is working with them. The closing prayer meeting on Sabbath Evening was a Scene to be remembered. The God of Missions seemed to baptize anew with his Spirit the Assembly of his Saints. While all hearts were aglow, a concert of prayer, remembering each of the Seven Stations of the mission on a particular day of the week, was entered into & all seemed to part with a deeper consecration to the work & with reanimated faith. There is hope of a rapid & glorious progress in the Cause of Christ in Eastern Turkey.

We remained in Bitlis a few days after the brethren had left & had an opportunity to see the good work begun at that Station. The faithful labors of Mr & Mrs Knapp for a time seemed to be fruitless. But they fainted not & now they reap. They reap also in due Season, for there had been no preparatory work, in Bitlis previous to their

arrival there four years ago. There is now a growing congregation, numbering at present between forty & fifty men & youth. These are mostly young men of active mind & decided convictions. Such an assembly of upturned, interested faces I have not seen before in the East. A very promising feature, is that several of these young men are hopeful candidates for becoming teachers & evangelists in the great harvest around them.

The action of the Mission to East Turkey in regard to Van has been communicated to you also their expectation that I would be one of the men to enter there. As the case then stood there seemed little or no doubt of our removal thither. I told the brethren, that I was ready to remove to Van as soon as they thought best, unless meanwhile some unseen emergency should imperatively call me back to Oroomiah. It was advised that a house be secured in Van as soon as possible, before the enemies there were aware of our intention. Accordingly Mrs Shedd remained for the present at Bitlis & Mr Knapp accompanied me to Van. We entered the city as travellers, with no companions but our Nestorian servant & took a room at the Persian khan as though waiting for a caravan to go to Persia. Then as travellers we explored the city & suburbs. Within the city the population is diminishing, being drawn off to the gardens, & large

quarters are becoming ruins. The air is confined & hot in summer, though better than in the majority of walled towns in Turkey. We rode into the gardens two successive days, exploring all the principal streets. The main avenue especially is beautiful & delightful. It extends a distance of four miles from the city gate, a good carriage road, is thickly populated, amid the gardens on either side, shaded by trees & cooled by rills beneath the trees. We had no difficulty in deciding that the place for missionary families to reside, is in the Gardens rather than in the city. As it seemed to us the most desirable place would be upon the main avenue, from half a mile to a mile from the city gate. The Armenians have their churches, schools, & homes, all except their shops in the gardens & hence such a residence would be in the midst of a dense, settled population & convenient from those at a distance to call going to & from the city. We met crowds of young men with bright fair faces & neat good clothes going to the bazaars from their homes in the gardens. We supposed that another place should be secured within the city, for the temporary residence of a missionary family pending permanently for a chapel & the home of a native preacher. Thus at once there would be two centres of influence one within & one without the city.

We had no counsellor except our protestant brother Avedis who is the sole witness for the truth in the city. He is not a man of marked ability, but he has endured much persecution & seems truly sincere & humble. His knowledge of the Scriptures is very commendable considering that he has been his own teacher. We were visited by a few other persons & from various sources were convinced that beneath the surface there is considerable Bible reading & thinking in Van & that numbers are only awaiting the coming of a missionary openly to avow their convictions.

On the other hand, it is evident that Messrs Dwight & Wheeler, coming as they did without any protestant preacher in company & being the guests of one of Armenian gentry, saw only the polite & fair side of society. Subsequent visits have revealed quite decided hostility & the determination is strong with the people generally that no protestant teacher shall gain a footing among them. Therefore it seemed best for us to move cautiously & avoid publicity until after a foothold was gained. Through the native protestant & a mussulman friend of his we set to work & soon found that there were few houses to rent, renting being almost an unknown business in Van. After several attempts however we secu-

red a house from a Moslem priest, near the centre of the City in a very good situation for a chapel & answering if necessary for a missionary family for the coming winter.

The next morning after renting the house I started for Salmas, intending to put our things in readiness for moving them in the Autumn to Van, & myself return as soon as possible to Bitlis for the Summer to study the Armenian language.

Reaching Salmas in safety I found the very startling news, that Mr Cobb had broken down entirely & was compelled to relinquish all missionary labor. It is a stroke very heavy & unexpected in its suddenness upon the mission & compels changes in nearly all our plans. I thought best to push on to Oroomiah, arriving there days ago I found Mr Cobb much better than I expected. He can hardly walk across the yard without support.

After conversing with all the brethren & seeking light from Above I feel very clearly that we should return to Oroomiah, otherwise the work in Persia & the Mountains must suffer, (certainly until the return of Merrill) & others of our number will be likely to fail in health.

Your letter under date of Apr 11. 1862 has furnished an unexpected but very agreeable surprise. At the time I left for Bitlis - on the receipt of your letter of Mch 27th the mission had given up all hope of obtaining from the Committee

at present, the action recorded in your letter of April 11th. Hence the opinion of the Mission that we should attend the Annual Meeting at Bitlis & prepare to remove to Van.

I presume you have received the letters written by Mr Cobb & Myself in February & that few personal explanations are necessary. As however the change of action by the Prudential Committee is based in part upon personal reasons I feel it due to add a few words of personal explanation.

From the letters received previous to the last it seemed to be the settled policy of the Committee to do nothing for the Armenians of Persia at present. "The time is not yet. We cannot appropriate for the Armenians eastward of Turkey" This position my judgment has never approved. We sho' enter Persia as fast as Providence directs the way. We should regard the Armenians as a missionary field as truly as the Nestorians & do for them what could be done under the circumstances. On the other hand our Mission have said we must have a Station for the Armenians or we can do nothing. This point was urged as it seemed to me beyond the real demand of the facts & with a needless disregard of the pressing necessity to provide for Van. I could not approve it. The true way I thought was to ask for no Station or Seperate appropriation at present but assign one of our men to Van & there operate upon the Armenians of Persia from there & from Oroomiah by native helpers & by a Summer residence

of missionaries in Salmas, until means & men offered to establish a point in Tabreez. Thus all cd be done that was needed for the Armenians of Persia - more than in any other way - & taking the occupation of Van into the account - far more good would result to the whole cause than in any other way. I have never seen reasons for changing this opinion. Last fall I desired to go to Van & regretted then & regret still the necessity which prevented it. Except as subsequent & sad changes in our mission make it probable that it was the design of Providence.

In the Winter, after the death of Mr Breath, & the decision of Mr Coan to visit America, & while there was little or no hope of the return of Dr Perkins, the Mission again urged that I remain on the plan proposed in our letters of February. I consented (though the consent was given with some misgivings) because I saw no other way of doing what I thought ought to be done for Persia & because after studying two languages here I did not want to spend another year in preparing to labor in a new field. On the certainty of Mr Perkins return the Mission gave up & I gave up the idea of removing to Oroomiah. From the first - I have refused to live permanently alone in Salmas. I dont think the nature of the work then requires the constant labors of a missionary & I dont think Providence intends that a young wife & mother should be cut off from the society & experiences of older ladies. The past winter confirms the opinion that no young family should reside alone. After years of experience perhaps it may be right & safe. Thus the way again led us to Van until the failure of Mr Cobb.

If the Mission could do without me in the Oroomiah & Mountain field I should still go to Van & from there do much for the Armenians of Salmas & Tabriz. The idea was advanced in the winter, that we could do better without any aid from Turkey by depending upon Nestorians alone. I for a time adopted it. but after visiting Tabriz & Bitlis it seems to me untenable. The Nestorians can do much. but they cannot do all. & they can do more with one or two Armenians as colaborers than alone. If we had gone to Van I hoped to secure a good Armenian helper for Salmas to labor with the Nestorians ~~this~~ also to spend the next two or three summers with my family there. This I believe wd be a natural & successful method of saving & increasing the good work begun. & by that time the call from Tabriz wd be heard & answered by sending Missionaries. Since the receipt of your last letter it seems still clearer that we shd do all we can for the Armenians & though now called back among the Nestorians I feel in a peculiar way responsible for such provision as can be made for the Armenians. ~~The Dec~~

The subject of readjusting our forces so as to make adequate provision for Armenians. Mountains & Oroomiah has engaged the consideration of the Mission to-day. It is a matter of great joy to all that Mr Perkins's return is now so near. His presence & influence will be invaluable & we hope that many years of quiet labor await him. in preparing a Christian literature for the Nestorians. His residence at Seir - considering our present large supply of native helpers, will

make it undesirable for more than one other family to continue there & Mr Labaree is therefore released for the present from the Seminary. Thus, besides the physician there men to reside the coming winter at the city are Mr Rhea, Mr Labaree & Myself. The three departments of labor are the Plain, the Mountains & the Armenians. As to the plain the condition of the work demands at present very careful cultivation on the part of the Missionary. The change of policy in reference to Schools makes our work seem smaller than in former years & some of our helpers feel a little discouraged. Again the excitements in regard to the oppressions & political condition of the people are very distracting. Never it seems to me was there needed so much direct spiritual labor by the Missionary in the villages to keep the aim of our helpers & churches single & their courage up & to carry all safely over the present crisis.

What is needed for the Armenians is to keep the hold we now have in Salmas & then advance planting helpers in new districts & villages as fast as the demand is urgent & the men are found to supply it. To keep what we have gained in Salmas a small place must be secured & known as ours & must be used as a summer residence. Such a place it is proposed to secure at once. To advance, a good Armenian helper is very greatly needed. We hope one can be obtained within a few months to be supported by the Churches of Turkey as their Missionary. Such a helper will enable us gradually to raise up helpers for the Armenians from among themselves & to prepare helpers from among the Nestorians. During the winter Salmas should be frequently

visited by the missionary. Tabriz also should engage attention & every effort be made to sell books & kindle the light of the Gospel there. The numerous Armenian villages in Oroomiah & the districts South should not be neglected.

You are familiar with our plan for working the mountains. During the winter it requires considerable time to keep up the necessary correspondence.

Join to the labors above marked out the work to be done in the city & Female Seminary & the much miscellaneous business of the station & ample (though not too ample) winter work is provided for the three missionaries to live in the city. For the summer one or two families will be away in the hills & one at Salmas. As I regard it our field is manned as it should be with the above force. If the number should remain unimpaired on the return of Mr Coan, one man can be spared for Tabriz. But we cannot count on what a year may bring forth in sad changes.

After a full conference upon the subject I have yielded to the wish of the mission to take Mr Cobb's place now so sadly vacant while Mr Rhea becomes more directly responsible for Salmas & the Armenians. The reasons for the change are chiefly the opinion that I & my family can visit the mountains, more than the circumstances of any other family will permit & that Mr Rhea, while not forsaking the Nestorian work is peculiarly fitted to conduct the advance work. Mr Labaree it is supposed will fill the place of Mr. Coan until the return of the latter while continuing in the same relation to the mountain work as before.

Thus I have sketched not the formal action

of the Mission so much as the shape the ~~subject~~ subject has taken in the minds of nearly all. I have long felt that there should be more homogeneousness of plan & action in our Mission & while there is a division of labor & responsibility there ought be more mutual dependence & aid. I trust such a result can be more & more realized in the labors presented above

In the responsible place assigned to me I beg your renewed prayers that what has been so auspiciously planted by others may be properly watered by me & that God may give the abundant increase

Today for the first time since reaching Persia can I feel & write that my work is settled & definite. It is a great relief & I cannot forbear expressing the prayer & hope that no one again in our field at least will be exposed to the paralysing influence of months & years of uncertainty. We have seen no missionary trial in comparison with this. & I verily fear that another year added to our uncertainty myself & wife would have returned home good for nothing

It is very sorrowful, on each subsequent visit to Oroomiah to see one & another of our circle fading away to see one & another of those we have learned to love separated from us & their work & it leads us all to cast our eyes upward with longing to that blest abode where parting will be no more. The departure of Mr Cobb will be a very great loss to Persia & to the Cause of Missions. He has been here long enough to secure the high esteem & love of all & to give promise of great future usefulness. Especially those who came the long journey in his company & looked forward to many years of mutual labor with him feel deeply the bereavement. But it is better that he go at once if his life thereby may be prolonged.

Very truly J. H. Shedd

Seir July 3. 1862
Rec'd Oct. 11.
Ans. Jan. 28

Oroomiah Dec 29/1862

Rev R Anderson D.D.

Dear Sir

This Autumn after Mr Cobb's departure, I was prevented by Ophthalmia from making the desired tour in the Mountains. At the General Meeting held here the latter part of October all the Mountain helpers excepting one from Gawar were present. After this meeting I returned with them as far as Gawar but was prevented from going beyond by the lateness of the season. I regret that I cannot report the condition of the districts beyond from personal observation.

In Ardishai there is progress & the nucleus gathered as we trust for a small separate Communion Church. In the spring we hope to celebrate the Lord's Supper there. During the Summer there was much sickness in the families of the helpers. Some better security must be found for their health during the heat of Summer. For this winter Priest Oshana resides in the town to labor for the few Nestorians residing there & for Strangers. He is also to visit the Chaldeans of the plain of Moul occasionally. They are in a very disaffected condition towards the Pope & his Emissaries. Mr Rassam thinks if Mar Shimon & Seed Missionaries among them, they might be won back to the Nestorian fold. There is considerable demand for the word of life among them &

some hope that the way will soon open to preach the true Gospel among them.

For Tiary nothing has been done the past Summer. The feud between Tiary & Ikhoma unhappily continues with its fruits of rapine poverty & blood. Mar Shimon is now in Tiary - ostensibly for the purpose of effecting a reconciliation.

In Ikhoma the usual labors have been prosecuted the past Summer. Two of the five villages in Ikhoma proper are occupied & also the three dependencies Arbush Racan & Nawa. All by native Ikhomians educated in our Seminary. There have been 10 Ikhomians educated or in process of Education, in the Male Seminary. Two of these are in Anredia, six in Ikhoma & adjoining districts & two still in the School. It seems very desirable to introduce among them as soon as practicable one or two good men from Oroomiah or elsewhere. With a new element perhaps results wd be greater. Much seed has been sown & we shd look for the harvest.

For Each of the districts of Bass & Jelu you are aware that two men from the plain were assigned. They were partially compelled to leave during the Summer. But having secured letters from Mr Rassam H.B.M. Consul in Mosul they returned in the Autumn, two of them with their families. They were arrested when near their destination by Malek Haron of Zir the largest village of Jelu. This Malek is a bad man - one of the few nestorians who have two wives, he is very unscrupulous & selfish

& probably arrested them, not out of zeal for religion but with his eye upon a handsome present. Finding that he secured no present he sent to Mar Shimon inquiring what shall be done. The patriarch replied that the teachers must be driven out but not till Spring. Dr Isaac thinks the delay until Spring is evidence of an evasion on the part of Mar Shimon trying to satisfy his bigoted advisers yet avoid persecuting our helpers. The Spring will show by that time we hope some adjustment can be made securing them in their fields of labor. Meanwhile the Lord may have designs of good for the people among whom they are spending the winter.

The work in Gawar during the two years I have been absent from them, has advanced. Outwardly in some villages they might seem to be retrograde. For once they received the missionary cordially as a guest & listened to his message, but now they often refuse him even a salutation. They once thought that some great temporal good would come from the missionaries. But when they saw Evangelical men fined, beaten, imprisoned by the corrupt Turks thro' the influence the Bishop their factious interest died away. "We hoped these had been they who should have redeemed Israel."

The advance has been within rather than without in the growth of truer views & a braver & more patient type of piety among the little company of believers. They have learned in part at least "that to them is given in the behalf of Christ not only

to believe on him but to suffer for his sake. The work is taking root & is felt in the community as a living principle & power. The helpers are manly & intelligent for nestorians & for the most part labor with fidelity & zeal. The communion was held during my visit & was a season of much interest. One young man who studied at Seir last winter & then professed a change of heart was admitted to the communion. There are a few other cases of interest in different villages. The Gawar subscription to support the Gospel for this season is over $30.00. This supports their schools & pays in part the salary of a native missionary whom they wish to send to destitute regions beyond. Dr. Sego has removed from Teyet in the northern end of the plain to Cherdewar in the cluster of Nestorian villages in the southern end. These villages have been for some time entirely destitute & bitterly opposed to the truth. Securing a footing there is quite an advance. The most conclusive evidence that it is not in vain, is the excommunication, so soon, of one house for attending meeting & reading the Bible with Dr. Sego. The brethren of Gawar are very desirous of a protestant community & from the many annoyances they are subject to, it will soon be indispensable. We have only to cross over into Turkey to feel how important is the occupation of Van by missionaries, to our work in

all that region. It will be an auspicious day to our mountain work, when a mission station is planted in Van.

Turning to the plain there is nothing of peculiar note the month past. All the mission have tolerable health. & Each is quietly & earnestly engaged in his own sphere of labors. There has been no time in the three years past when the mission was in a condition to work so efficiently as now. The two seminaries are full. From the mountains there is a good delegation of young men. - two from Tkhoma, two from Bass. two from Jelu & four from Gawar. beside two from Mosul & Bishop Yosef a very pious & promising young man from Bootan. All but the four students from Jelu & Bass give evidence of piety. There is one girl from Gawar in Miss Rice's school

The work in the villages is quietly progressing. The season, - the condition of the people seem favorable to religious impressions. The Russian game is played out. & many who were turned away come back with the feeling that after all, the best thing they can do is to listen to the Gospel. The special obstacles in the way of the work for a year past are nearly all

6.

~~remained~~. The week of prayer is drawing near & preparations have been made for its observance throughout our field. The harvest is ripe, & if the Holy Spirit should come in mighty power upon the reapers, both we & the angels in heaven would rejoice over the precious souls.

Yours Truly J. H. Shadd.

Oroomiah Dec. 29. 1862.
Rec'd Feb. 23. 1863.
Ans'd Mch 30

Gawar. Koordestan Aug 8. 1863.

Rev R. Anderson D.D.

My dear Sir

It is now about a year since I became directly responsible for the Mountain Nestorian field. In a review of the year, not least among the blessings, in our rugged & inclement field has been health & strength given to both Missionary & native helpers. Ill-health has interfered comparatively little with our work

The direct ~~labors~~ of the missionaries have been as follows. Last Autumn a tour of a month in Gawar & vicinity. During the winter superintendence from Oroomiah by means of monthly correspondence. March 19th I left home & was absent till May 17th on a tour to Gawar, Jelu, Tkhoma, Tiary, Amadia & the plains of Mosul It was earlier in the season than any previous missionary journey in the mountains & was consequently more difficult. It led from the deep snows of Gawar & the mountains to the flowers & balminess of Spring in the valleys about Amadia & thence to the summer heats & ripe harvests of ~~the~~ the valley of the Tigris. From Oroomiah to Amadia the way was nearly all traversed on foot in native snow shoes & moccasins. Much of it was amid snow & storms, wading mountain torrents & creeping over fallen avalanches, at

times with much fatigue & exposure. But I trust it was valuable to the helpers & their work as it was rich in varied personal & missionary experiences. At Mosul I had the pleasure of consulting with Mr Rassam H.B.M. Vice Consul the old & tried friend of the Nestorians, in regard to several matters in the Mountains. I also had the pleasure of meeting Mr Williams of Mardin & with him looking over the Missionary work in Mosul. The visit greatly increased my interest & hopefulness in the work there. The return from Mosul to Oroomiah was at the season of greatest beauty in the mountain valleys & was every way delightful. The mountaineers are seen to the best advantage in their own homes. Their hospitality is simple & cordial. The recitals of the stories of their faith & sufferings are often touching. They seem open hearted & susceptible to the truth. The missionary in their midst finds his sympathies enkindled & in their own homes he can best pray for them, & standing with them beneath the shadows of their mountains & looking over their valleys his faith grasps more firmly the glad time when a people washed & redeemed in the blood of the Lamb shall gather in Sabbath assemblies in every ravine & on every mountain slope. Such at least were my experiences.

It is now about two months since Mr Labaan & I with our families left Oroomiah for a summer residence in the mountains. We have spent most the time in Gawar living much in tents & moving from village to village. Thus Miss Rice's two teachers who are along

in the capacity of Bible women have reached with the message of life a large female population. The only tour out of Gawar has been to Kochanis, visiting the intervening villages on different roads going & coming. We see many evidences of the good resulting from this method of spending the summer & especially in the visit to the patriarch. We were received with every mark of hospitality & kindness & had many opportunities of judging of the people & casting in the good seed at the centre. Principal men were there from different mountain districts & as we has since learned were struck by the great friendship shown by Mar Shimon toward us & by the fact that they heard not a word against us in the patriarchal mansion.

We exchanged visits daily & sometimes more frequently with Mar Shimon. Personally, we are assured, he is ~~friendly~~ kindly disposed toward us & our labors & would be glad to cultivate our friendship. If released from the influence of his father & uncle we should really hope to see him favoring reforms. There is no evidence that he has any real conviction of the truth or that he meditates any course different from his predecessors. Yet seeing as we did, this youth, the simplicity of his creed, his frank & liberal disposition, the little faith he has in dead prayers & forms, & the circumstances of his people, the thought arose again & again, whether God is not preparing him, in due time, to be a reformer of his

fallen church. Perhaps the wish is father of the thought. But certainly there have been few Ecclesiastics who could so easily overcome the obstacles to reform or secure so great temporal benefits as well as spiritual to his people by casting away the chaff & preserving simply the wheat. The practical results of our visit are four very promising candidates for the Seminaries at Oroomiah - two young men & two young women all from the Patriarch's connexion. One of the young men is quite intelligent. I may mention a statement of his that half the people of Kochanis & most of the men understanding in the mountains really believe that the light & the truth is with us. His advantages for knowing whereof he affirmed gives the remark some importance. We never have seen among the Nestorians, girls who were thirsting for an Education as the two candidates in Kochanis. They were willing to go on foot - go in poverty & not see their friends for years if only we would receive them into the school. We of course were only too glad to find such girls in the mountains, whence very few have as yet come to Oroomiah to be Educated. We spent five days in Kochanis & left amid the regrets of the patriarch & many others that we did not remain longer. We all & especially our wives will long remember the visit, the beauty of the place & the kindness of the people as a bright oasis in our mountain travel. The trip also over roads never before travelled by Mission families inspires the hope that another year we

can penetrate to more interior districts where the influence of Mission families has not yet been felt.

Turning from the missionaries to the native helpers, the labor performed by them the past year, the people reached by them, the people still in darkness can be seen approximately from the enclosed tabular views. The light is still feeble, the results of the year are small but instead of despising the day of small things we feel truly grateful for such a measure of success. It is better than our hopes or faith predicted a year ago. Far more souls have been reached by the stated word than in any previous year. We have more sure footing in the mountains than ever before or far more prospect of speedily entering all the larger districts. It will be seen that three new districts have been occupied within the year. Two of these Jelu & Berwer we regard as very important.

A year ago the helpers were compelled to leave Jelu & Bass, but having procured letters from Mr Rassam to the chief men of the two districts they returned in the Autumn. The Chief man or Malik of Jelu, however disregarded the letter of the Vice Consul, arrested them & sent word to Mar Shimon asking his pleasure in regard to them. Mar Shimon sent word secretly, to drive them out. But prayer was made continually & in a month the dark day was passed. They were preaching every night in the house of the Malek, had

access to every one of the hundred houses in the village, had a Sabbath Congregation of Eighty & a day school of nearly thirty. The Change was truly Providential. The Snows cast a friendly barrier around the valley so that it was impossible to drive them out at once. A friendly Stranger in the village interceded with the Malik to treat them kindly. His Ear was soon opened to listen & his house for meetings & a school. Thus the four deacons spent most of the winter in one village laboring night & day & from house to house. The results are that many who were in utter ignorance have been well instructed in the way of life & the Malik is thoroughly convinced of the truth & despite all opposition has invited our helpers to remain. He is an old man of over sixty, a rude & cruel Mountaineer, ready at an hours warning to fight at the head of his clan with Koordish or Christian foe. He is moreover a polygamist as are about twenty other men in Jelu. borrowing the custom from their Koordish neighbors & buying permission of their Bishop & of Mar Shimon by fat bribes. We would say not a very promising case for the Gospel of peace & purity. But for such Christ Came & died. His heart has been reached if not melted by the Gospel. He is constantly searching in regard to the doctrines we teach & the doctrines of his Church. He has received every thing with care & scrutiny. The past winter nearly the whole Bible was read to him by the helpers. while he was constantly questioning the old Priests in regard

to the fasts & customs so sacred ~~so sacred~~ among the Nestorians. The last I have heard of his inquiries was at Kochanis. He was there during our recent visit. With a company of chief men he went to consult a monk who lives in the patriarchal church & is reputed the ~~wisest~~ most learned man among the people. He said to the Monk; "We have in our village the deacons from Oroomiah & in almost every thing we agree, but they say the fasts & feasts &c of our church were not commanded by Christ. We wish you honestly to tell us how it is." The Monk replied "If you compel me to speak the truth I must say they are not commanded by Christ & his Apostles but by the teachers of the church". The Malik turned to the company & said "I now believe that they (the deacons) without any doubt are right. They have the truth, & we all are in Error." We have reason to regard Malik Hâron as a reliable friend. May that his heart evidently reached by the truth may be melted into penitence. Through him the greater part of the villages of Jelu are open & ready to receive teachers & preachers.

A still better result of the winter's labor in Zeir has been the true conversion as we trust of the chief man of Bass. who on-

account of a blood feud has been a fugitive in Jelu. He gives very good evidence of a change of heart. The past Spring I travelled with him for a fortnight & was delighted with his spirit & character. I have seen no Nestorian layman of clearer views or of more humble piety & active usefulness. His influence is worth more than that of any preacher we have in the mountains & I very greatly prize the ideas & counsels of a man so thoroughly evangelical & so acquainted with all mountain Matters.

Owing to the feud above mentioned the chief man for the present in Bass is a papist & has prevented our helpers the past year from residing there. They have visited the district several times & find the people friendly disposed. Within a few days past they have rented a house & so Bass may be considered as occupied. There is hope also of a speedy settlement of the feud & of the return of the Evangelical Malik. In that case there will be no district in the mountains more open to Christian Effort.

The other important district opened the past year is Berwer near Amadia. In the early winter Deacon Yamo & an associate started to labor in the mountains wherever the Lord should prepare the way. They descended the Zab via Julemerk, traversed the Mosk of Tiary, preaching the Gospel. They found the people friendly

but not quite willing to receive them for the winter. Leaving Diary they passed some time in two large villages a few hours from Ashetha on the way toward Botan. The people seemed very open to the Gospel but from fear of the Tiarrans reluctantly refused to receive them as residents. They descended thence into the Valley of Berwer & after a little acquaintance with the people received a hearty welcome. They there remained for the winter with no obstacle whatever to their most zealous labors. Night & day meetings were held. attended by both men & women. Deacon Sano preached several times to Congregations of 300 or 400 assembled from near villages at the Nestorian Church festivals. He also visited exclusively the surrounding villages & by his ability in the Scriptures & his zeal in labors greatly aided the Cause in all the region about Amadia. I was very much pleased with the people of Berwer. They very highly prized the labors among them the past winter & are desirous of having preachers among them. A few persons have thrown away their old hopes & cling to Christ alone. I was peculiarly struck with the great delight & earnestness manifested in time of divine Service. Surely some of them have learned of Jesus when they delight so much in his word & worship. They appeared to me above all Nestorians that I have seen

to possess real simplicity of character. Since Deacon Iamo left them a young man from Oroomiah has entered in his place. In the Autumn we hope to send one or two other preachers to the district. Its proximity to Amadia & to the French Monks settling there makes it doubly important that we take advantage of the opening at once.

The principal districts occupied previously the past year have been Ijawor. Tkhoma & Amadia. The greatest advance the past year has been in Amadia. In the village in which our helpers reside there has been a very interesting state of inquiry. The evening meetings have been frequently prolonged until midnight by religious discussions & searching the Scriptures. The priest of the village about two years ago became a brother in Christ. He continues a real pillar to the Cause. His zeal is unflagging, constantly by the way & in the fields & in surrounding villages & districts he is speaking of free Salvation. In his family two women & one young have been brought to a saving knowledge of the truth. A few others in the village are regarded as born again. The light is also breaking in surrounding places. For example, in a village six hours away & noted for the bigotry of the people, I was delighted to find a young deacon who gave me a warm welcome & who seems fully to have cast off the deadness of the letter & received the reviness of the Spirit. It was refreshing to talk with a man so clear in his views & so earnest for his Master in a place so dark. His light is shining & a little company in the midst

of persecution & contempt must work him to study the Bible. I might mention many incidents showing the power of the Gospel & its advance in the vicinity of Amadia. It is cause of great gratitude that just as the French monks are entering to seduce the people by promises, by money, & by what aid they get from the French Consul of Mosul the living word in the hearts of men is raising an effectual check. I can see no hope of their success at proselyting if there is but a shadow of justice shown by the Turkish authorities. The people have no prepossessions in their favor & if any join them it will be those who are sorely oppressed & look to them for relief, or those who will sell their faith for money. They are for this Summer prevented from building by the opposition of the Koords. We meanwhile are taking steps to plant a man in the town to preach the Gospel by their side if they succeed in securing a residence. This done & Benner occupied & the light constantly spreading this efforts we trust God will thwart.

The two small districts of Arwa & Rakan have been but recently occupied by young men from Tkhoma. They have labored with commendable fidelity & the good seed is not sown in vain. The Nestorians are very ignorant & very poor being cruelly oppressed by the Koords.

Of Tkhoma there is nothing special to report different from previous years. The helpers here on all natives of the place have failed thus far in making any decided impression upon the people. It is owing I think to themselves not being sufficiently positive

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The greatest advance the past year has been
in Amadia. In the village in which our helpers
reside there has been a very interesting state of in-
quiry. The evening meetings have been frequently
prolonged until midnight by religious discussions
& searching the Scriptures. The priest of the village
about two years ago became a brother in Christ.
He continues a real pillar to the Cause. His zeal
is unflagging, constantly by the way & in the fields &
in surrounding villages & districts he is speaking of
the Salvation. In his family two women & one
young have been brought to a saving knowledge of
the truth. A few others in the village are regarded
as born again. The light is also breaking in surrou
ding places. For example, in a village six hours
away & noted for the bigotry of the people, I was
delighted to find a young deacon who gave me
a warm welcome & who seems fully to have cast
off the deadness of the letter & received the reviness
of the Spirit. It was refreshing to talk with a
man so clear in his views & so earnest for
his Master in a place so dark. His light is
shining & a little company in the midst

of persecution & contempt must work him to study the Bible. I might mention many incidents showing the power of the Gospel & its advance in the vicinity of Amadia. It is cause of great gratitude that just as the French monks are entering to seduce the people by promises, by money, & by what aid they get from the French Consul of Mosul the living word in the hearts of men is raising an effectual check. I can see no hope of their success at proselyting if there is but a shadow of justice shown by the Turkish authorities. The people have no prepossessions in their favor & if any join them it will be those who are sorely oppressed & look to them for relief, or those who will sell their faith for money. They are for this Summer prevented from building by the opposition of the Koords. We meanwhile are taking steps to plant a man in the town to preach the Gospel by their side if they succeed in securing a residence. This done & Berwer occupied & the light constantly spreading this efforts we trust God will thwart.

The two small districts of Arwa & Rakan have been but recently occupied by young men from Ishoma. They have labored with commendable fidelity & the good seed is not sown in vain. The Nestorians are very ignorant & very poor being cruelly oppressed by the Koords.

Of Ishoma there is nothing special to report different from previous years. The helpers there are all natives of the place & have failed thus far in making any decided impression upon the people. It is owing I think to themselves not being sufficiently positive

in character & zealous in labors & also to the very great difficulties in a field without government & under the control of bad petty chiefs & bigoted priests. The great desideratum seems to be a good man from some other district to join them. Heretofore it has been impracticable but this year we hope such a man may be found & located.

In Gavar the soil seems hard & dry. The people are the least interesting & most deliberately wicked among all the Nestorians as it seems to me. The most important change of the year has been the removal of Dra. Sego from Keyet the central village at one end of the plain to Cherde war the central village at the other end. The few persons who love the truth there have long desired a helper but the two priests (who once seemed very near the kingdom while connected with the Mission in Oroomiah); the mass of the people have struggled to keep out every ray of light. Dra Sego is now secure in his residence which we hope will prove an entering wedge of the gospel into a large mass of bigotry & wickedness. At the other end of the plain his place is filled in part by a young man of lovely Christian character who is a resident. A new center has also been opened by the conversion of a young priest who has spent the past winter at the Seminary at Siir. One of the stated congregations the past winter has been in an Armenian village where many have listened to the word with eagerness. Thus on the whole there has been progress. The members of the communion manifest more of brotherly love & fellowship than for some time past. The last communion season was in this respect a love feast. Two have been added during the year.

Of the unoccupied districts the most populous & important is Tiary. Through Dra

Jamoo labors the past winter, we have quite full information of the temper of the people. There is a growing preparedness for the Gospel. A few are enlightened & would be glad to see us introduce evangelical doctrines & schools at once. Many more are kindly disposed & are waiting to see what we can & will do. Tiary is so central in the mountains that we shd occupy it as soon as possible. The activity of the Papists at Amadia & their purpose to intrigue in Tiary if they possibly can makes it doubly important to enter it at the earliest date. We earnestly expect that the next few months will make plain the way, peacefully & quietly to take this important step.

Our Annual Mountain Conference was held here a few weeks since, attended by all the helpers & by several other Communicants. A variety of questions relating to our work passed under review in essays, reports & free discussions. The native brethren are sanguine of the future & for the most part are thoroughly in earnest. The one dark cloud upon the horizon is the occupation of Amadia by French Monks. It was the occasion of earnest pleading on the part of some for a mission station on the Western side of the mountains or if that is impracticable for the return of Mr Ambrose to spend the most of his time with them. Privately in the affairs of wages came out some thing of the spirit descovered in the Panjab Missionary Conference. Some of the helpers doubtless think too much of an easy salary & too little of preaching Christ in pinching self denial. Some others have had a hard time the past year or two in supporting themselves on their means & really are in need of an increase of wages. The spirit of nearly all is excellent & truly missionary. If they are not all we could wish, the same reflection applies with equal force to the missionaries who guide & teach them. The mingling of men from Oroomiah with men

of the mountains has so far worked well, & promises still better.

In many respects the Mountain work although old is now new. It is in a new phase & new Emergencies are constantly arising. Close contact with it the past year has impressed me more than ever before with the great difficulties of the field. The deepest difficulty is here as everywhere that the carnal mind is enmity against God. But there are others peculiar in a measure to the field. The natural conformation is such that much direct missionary superintendence is impossible. The character of the people, with all credit to their estimable qualities, is very feeble, unreasonable & lawless. They are poverty stricken, expect everything to be done for them, lack self respect & self reliance. Their interest too in spiritual things is usually closely united with the hope of temporal benefits. The missionary is constantly importuned for aid such as is not in the scope of his work, much less in his power to grant. A very serious obstacle is lack of Government in most of the districts. Feuds between districts, feuds between villages, quarrels & struggles between petty chiefs & clans who shall be greatest in many places permit very little opportunity for the Gospel of Peace.

But there is a hopeful side, the great preparatory work that has been done, the general friendliness of the people, the growing influence of our helpers. But it is still emphatically a work of faith. Unless the Lord build the city the labor is vain who build it. The real hopefulness of the field is that God is working by his spirit & by his providence. The past year he has turned difficulties into triumphs. We will trust him for the future.

Truly Yours J. W. Shedd

Foreign S. 1865.
Rec'd Oct. 22.

Karajaloo. Mch. 1. 1864

Rev. R. Anderson D.D.

Dear Brother

You notice that this letter is dated in one of the villages of Oroomiah. It is a blessed privilege to unite as I now do, sitting in the midst of a circle of christian brethren & inquiring sinners - after an evening service. Brother Labaree & I have been out for a few days, spending two or three days in a village & we see abundant evidence that God is working with his servants. In every village there is a number of inquirers in all stages of light & interest & large & deeply attentive assemblies. The number, throughout the plain this winter brought to a knowledge of the truth, & the number also truly created anew in Christ, we hope will not be small. We can but rejoice at the change going on in many villages & while we labor in weakness we labor in faith to expect still greater things. The native brethren are generally spiritually minded & more earnest for souls than we have ever seen them. But of these interesting scenes others will write you more fully.

Our home the present winter, & permanently, so far as we know is at Sir. We would have preferred to have remained in the city, but last spring when the question was up, Dr Wright was quite confidently expecting

during the summer & after his return no house would be vacant except this one at Sir. During last summer Mrs Shedd had poor health & the fall & winter previous had been running down, & it was evident we must have a home & a healthy one if we were to continue long in our present labors. We therefore decided on health considerations, although we might have remained this winter at the city, to remove to Sir at once. Thus a disproportionate number of our force, three out of five, reside this winter at Sir. It was however unavoidable & in any case it makes but little difference to the work in which place we find a home. The past year I was absent in the mountains six months, & of the other six months, considerable time was spent in correspondence & other labors for them. The winter work required on the plain is like this we are now engaged in, which can be done quite as well while living at Sir as at the city. It is manifest also that when away on mountain tours my family must be in circumstances to enjoy health. This has been my difficult in the city. The past winter I have taught a couple of classes in the Seminary for a time to assist Bro. Cochran. But under his able superintendence there is no demand for any more labor in the Seminary The ideal of missionary labor is just this - preaching & personal effort among the people - this in which we are now

engaged. Too much of such labor cannot be done by the missionary, in the present attitude of our field. It is the harvest time. Both duty & inclination lead me to this as my work & I think brother Labaree's also, all the time we are not engaged in necessary studies, correspondence & home duties.

In the Autumn I made a tour in the mountains as far as Tiany. I spent a week in Ikhoma, & found a wide harvest to be gathered, much of which is ripe & perishing for lack of proper labor. The young men there have sown much seed, have for the most part been faithful in laboring but for some reason the fruits of souls renewed & sins forgiven they have almost entirely failed to gather. The opposition there has been peculiar & very trying, the people are very fickle & lawless, the tie of relationship & the precarious authority of Mar Shimon, being the only influences controlling them. Yet in the district there are now many finds of the truth. This winter we have sent a valued young man from Broomich to labor there from whom we hope to hear a good report. One of the Ikhoma deacons also has changed the sphere of his labors to a different part of the district. The feud which existed between Ikhoma & Tiany is for the time healed & our Ikhoma preachers as well as others have now free access to Tiany. I spent a night with the

chief man of Tiary & conversed very freely with him. He seemed to be a fair, intelligent man, really well-disposed toward our work, not so much that he appreciates its spiritual bearings as that he knows it is a work of light & likely to promote the interests of his people. He said "Were I a young man I surely would come & study in your Seminary & if I had a son I would send him". We hoped that in his valley the way of the Gospel for Tiary might be opened as it has been in Benoer & Selev & on this hope Dra Sanoo was sent to spend the winter there if practicable. We have since heard of Dra Sanoo in Mosul but have not learned the particulars why he did not remain in Tiary. He is now laboring in Shernin, the last remnant of Nestorians on the plains of Assyria. // We recently have heard from all the mountain districts. The news from each is more or less cheering. // In the town of Amadia we have secured a house by purchase. We regard this as an important point gained in counteracting the influence of the French Monks residing there. Our helper has daily opportunities of doing good to Nestorians & Chaldeans of the surrounding districts. The other helper lives in the village selected by Dr Coldell as a summer residence & in the house built by him. Some cases of spiritual awakening are reported

in the Congregation there, & a steady increase of light in the villages around. The Conference of Mountain helpers is appointed to meet in Amasia the Coming Spring. We hope it will give encouragement & impulse to the work in that region & also give a good opportunity for beginning a separate Communion of believers. There are several persons waiting for the season, to confess & remember Christ. One of the young men who have removed to Benner was robbed of all his Effects by the Koords when ~~but~~ within a day of his destination. Mr Allen has written to the Koords & Mr Rassam has been informed of the case, but redress is difficult when there is no authority. It was a sad loss to our helper. to have all ~~the~~ clothes & books & little household articles of himself & family stripped away in a moment. Escaping only with their lives. The work in Benner continues of deep interest & in favor with the people.

There is nothing special to record from Erz & Bass. Except failure in some of our plans owing to ill health & lack of wisdom on the part of some of the helpers.

In Gawar priest Yohannan has been transferred from a small village on the plain to Dizza, the residence of the Turkish Authorities. His place in the village has been filled by a young man just from his studies in the Seminary. Dizza is a large Armenian village, containing also a few Nestorian houses. The unfriendly Armenians are

making strenuous efforts to drive out the preacher But they have failed & we trust the place is to be held to bless both Armenians & Nestorians. In the portion of the plain entered last year by Dr Sego there has been much annoyance from unjust taxes, fines & threats of the Nestorian Bishop & chief men. Yet throughout the people there is more disposition to hear than in any previous year. Three young men this winter in different villages have begun teaching schools & laboring faithfully, without being under our supervisedence. Yet the annual persecution which has occurred every winter for three or four years past is a serious drawback. Fines & taxes intimidate ~~those who~~ are friendly but not decided. The Turkish Authorities care for none of these things except as bribes or fear may influence them. In such interior districts the Governors are exceedingly ignorant of the fundamental laws of the Empire & of all that transpires at the Capital. They know nothing about religious liberty & if they know care nothing for it. If the present state of persecution continues the only remedy is a Protestant Community. We are reluctant to divide, but cling to the hope that the whole Nestorian people in Turkey may be brought to the truth as has been the case measurably

at Oroomiah without a schism. If Van were occupied by Missionaries great benefits would result to our mountain work. Very cruel oppressions have been practised by both Turks & Koords upon the Christian population the past year or two, in & around Gawar. We have some hope that the civil condition of the all the Mountains Nestorians may be taken up by the English Ambassador at Constantinople.

In the valley of Marb Eshoo, between Tergawer & Gawar - containing nearly three hundred Nestorian houses, these oppressions have been excessive & this winter there is great distress. Kindness to them in their extremity has seemed to convince the people there that we are their friends. Our preachers have visited them, & where heretofore there has been only bigotry & bitterness toward the truth there is now friendliness & at last a petition for a preacher. We are just sending to them, Dra. Graham, who was ~~detained~~ prevented in the Autumn from returning to Bass. Thus a new valley of the Mountains is to echo as we trust with the glad tidings of Salvation.

John the old pastor in Geogtapea, who has been out of employment for a year, has taken the arduous work of itinerating in the Mountains He is now absent on a four months tour & his Spirit

catches again his former zeal in the work & is imparting it to others. We hope he may spend several weeks in Ikhoma.

The opening spring reminds us of approaching summer labors in the mountains. I hope to leave this Year 1st of May for the Spring tour & Br Labaree & I hope to take our families for a summer residence in the mountains at a later date. It is a problem where & how to spend the summer to the best advantage. Gawar has proved an unhealthy district & Nemikan the most unhealthy village in Gawar. Our house there is also fast falling to decay so we relinquish that place as a summer residence. As yet we have not decided on any other site, but wait the guidance of Providence

Very truly Yours,

John Keshead

Ranjatoo, March 1. 1864.

Rec'd. May 19

Rec'd. 1865

Seir May 13th 1864

Rev R. Anderson D.D.

Dear Sir

The report below is from John formerly pastor in Groglopa - & now employed in itinerating labors in the Mountains. His tour began about the first of the year & occupied three months. He was instructed to labor in the congregations already gathered, aiding the helpers in every way he could - especially by conversation & prayer with enlightened & interested persons. The report is somewhat lengthy - but may be interesting in showing how & what a Nestorian preacher reports of the Mountain work.

Dra. Samo seems to succeed very well in the work of a pioneer. Last winter he was instrumental in opening the way for the Gospel in Berwer. He has recently returned from another winters labors. A young man of Ikhoma was his companion. They went to Mosul with the idea of visiting Jebel Tour. But owing to extreme scarcity of food in that Region Mr Williams advised against the tour. They therefore turned their steps to Sherwin a Nestorian village a few hours from Akra the chief town on the way from Mosul to Rawandooz. In Sherwin there are forty houses & in villages around as many more ~~two thirds~~ - the remnant that is left of the Nestorians beyond Amadia. They found a very ignorant people & at first

received a very cool reception. but gradually they won their way, until they found abundant labors & at the end of three months they left many warm friends anxious to welcome among them a resident preacher. The place is unhealthy in summer & I think the people are not remarkably promising. but they are on the frontier & aid extended now may save them from the Church of Rome & also kindle a light among the Chaldeans & Jacobites around them. We have therefore placed in the Estimate for 1865 the amount necessary to enter this providential opening. The other items increasing the estimate of 1865 over that of 1864 you will notice are (1) transferring Bootan from the Mission to Eastern Turkey to Our Mission. (2) Employing Priest Abraham in Julu. He will probably remain in the Mountains but a limited period - (3) employing John as an evangelist. He will labor nearly half the time in Persia but is reckoned in the Mountain Estimate (4) employing a number of young men. One is a converted Priest in Gawar who studied one winter in the Seminary at Seir two are young men of Ukhoma graduates of the Seminary last year & one is a young Chaldean from Mosul who this Spring completes his course. He is very warm hearted & zealous & we think may be very useful in the vicinity of Amadia. We change the location of a number of the Mountain helpers in order more effectually to mingle the men

from Oroomiah & the mountaineers. It seems very desirable thus to combine them, to secure the highest harmony & efficiency. A little manual of rules for the mountain work has just been printed which it is hoped will simplify the secular intercourse of the helpers with the missionaries & make the superintendence more easy.

But in beginning this sheet I had in mind simply to introduce the Report of our Evangelist John. It is as follows.

"I left the City of Oroomiah on Thursday & came to Anhar to the house of the preacher. In the Evening a large company assembled & from the solemn attention & behavior I inferred that they have a good Congregation there.

The next day I came to Tergawer, to the village of Mawana. In it are many papists & a few Nestorians. All classes assembled in the evening to hear the word of life. The cold & beating storm in which I reached them seemed to incline their hearts to listen to way of Salvation through the blood of the Lamb. It was a season very pleasant to me & it seemed so to all. Some of them urged me to remain with them until the heavy storms of winter should be past. In the morning however the Papists showed their true character & began to dispute. As disputing can produce no good I after a little left them &

Came to Bâloolan a large village - where a preacher within a few months has begun to labor. In former visits this people were great opposers & revilers & for a long time they completely turned aside from their village the feet of those who bring glad tidings. But now I saw a door wide open to the Gospel. The Sabbath I spent there was truly a blessed day. Almost the whole time was passed in worship & spiritual conversation. How different from former visits! Five times they assembled to meeting & the labors of the day closed only late in the night. This village illustrates what is true of the whole mountains. That little good comes of casual visits to a place compared with stated meetings & especially the residence of a preacher & his family. Many places have been visited over & over without results - but by daily, constant influence the truth takes effect. Women never come near to a strange Teacher but when a family resides among them, children, girls & women are brought to the Sab. School But only a considerable time can remove the reproach upon women. In this village a poor old woman told me: "I am delighted to hear the words of the preacher, but what shall I do. The men are unwilling to have me sit among them? So I go to the door after the men have entered & thus have heard many a sermon by holding my ear to a crack in the door!

The next day I went to Shebane a village that has seen the labors of the Servants of Christ for several years. The people are well instructed & their faces indicate intelligence & cheerfulness. The word of God makes even the faces to shine by its purifying influence. We had a delightful meeting with the brethren in the evening & in the morning again I preached to all the men in the village

The next village visited was Tolake. A good company gathered & I was expounding the first chap of Isaiah when five Koords one of them a chief entered. I inquired if they understood Turkish & when they answered in the affirmative I changed my language to Turkish & after preaching prayed also in the same. They seemed much pleased & after service the chief cried out "They falsely accuse the missionaries of being bad men, can such words come from bad men?" He then inquired on several points of doctrine, especially on the divinity of Christ. I tried to explain the spirituality of the doctrine in distinction from the corporal ideas they gain from the papists & other nominal Christians about them. This led to an explanation of the reason that Christ left heaven & became a man & ~~[illegible]~~ of life through his blood. The chief comprehended & with such conversation the time passed till late at night.

The next day I came to Heakky the village of that devoted man Dr. Guerjis with whom I have had so much

sweet Companionship in preaching tours. The house of the preacher was soon filled & as I spoke of the work & example of that sainted man the effect upon the congregation was marked. The fruits of his labor of love & his zeal, upon his fellow villagers remain. The night spent there was one of great interest in recounting the beginning of the work of the Lord there & the great change which now is manifest. Thanks be to God that through the foolishness of preaching his own wisdom is revealed to the hearts & consciences of men. //

Thence I went to Mar Eshoo where the door is barred against the Gospel & all the zeal & strength of God's servants have been as yet insufficient to unbar it. The House of the Chief Priest who has charge of the Church is the barrier. They are of high birth among the Nestorians, are related to the Patriarch's family & they live upon the tithes & vows & offerings brought to the Church of Mar Eshoo. This Church is as Diana of the Ephesians. The members of the priest's family told me without shame that if the Gospel entered the village their means of living was at an end & the forty five souls in their house would die of starvation. In the evening I went to the church some of the people looked at me with frowns & grimaces because I did not worship the Cross as the rest. Still there was opportunity to say a few words from an appropriate text in the Evening Service in Ancient Syriac - Two nights

I spent in the adjoining village of Page & found some partially enlightened. In this whole valley of five villages the common people hear the word gladly & are really desirous to have evangelical teachers among them. The house having charge of the church closes the door. But in that great house a widow who many years ago studied with Miss Fiske is quietly living a life of faith & training her children in the fear of the Lord." (Only after John left the people sent a request to us for a preacher. A young man from Oroomiah went among them but was soon obliged to leave, through the influence of the great house above mentioned. The priest confessed his sincere conviction of the truth as we taught it but for the prices of silver he was willing to betray Christ & continue his people in ignorance.). + + + + +

"The way to Gawar was a very hard one - the cold was extreme & the wind blowing the snow into a tempest But thanks be to God who giveth us the victory over cold & winter as well as all else. Owing to the storm we stopped in a Koordish village & I trust at the last day it will appear that I gave testimony of the way of life to those benighted Kooras.

Reaching Gawar - I found in Leherdewar a great change since I had seen the place. How different from former visits! A warm reception from the pastor a beloved brother in Christ & from others - a place of

prayer - a company of interested hearers. On the Sabbath we celebrated the Lord's Supper with the little company of believers. During my stay I conversed & prayed with a number of enlightened persons. Delightful work - following the example of our Master who conversed with the woman at the well. No other part of the faithful Missionary work is so fruitful of good as this personal effort & prayer with immortal souls.

I visited nearly all the villages of Gawar. The mass of the people seemed less ready to receive the Gospel than ten years ago. Such a persecuting Bishop as theirs cannot be found among the Nestorians. Priest Dunkha also who ate the bread of the Missionaries for many years is a lion unchained, roaring & devouring. He deceives the people but too effectually, tells them "Why I have tried it. Was not I the chief man with the Missionaries? in the place of highest honor & with a good salary? Why should have all & live here with you? Simply because they are deceivers & the old way is true." The priest of Chardewar is also a very wicked man & a real fox in his opposition. The affairs of the people being in such hands, those who are friends to the truth suffer all kinds of threats & insults & petty fines & taxes. The people of Gawar are the most boorish & barbarous & wicked among our nation, far worse than the

Independent Mountaineers. Still rays of light are breaking in & in places occupied by helpers it is becoming better. In Jezan I saw a deacon who formerly lived in Oroomiah & taught a school under the direction of Mr Stocking. His house was like the house of Jason to the preachers of the Gospel. He seemed to be a true Christian. In Raga a small village we have a brother whose labors – given without reward – have been blessed. I was greatly pleased with what I saw there – the whole village at meeting & a school of Children. //

In Memikan more than any other place in Gawar I saw precious fruits & passed much time in individual conversation & prayer. Some give evidence of having passed from death unto life the past winter. There also we greatly enjoyed the occasion of the Lord's supper, the brethren from other villages attending. In Mamnan a small village, we have a good brother formerly priest for seven villages. But now he has forsaken all for Christ. Even in his own village & his fathers house they refuse to him talk. All he can do is to draw his wife & child into a closet & pray with them alone. In Keyst I passed three days & saw much fidelity on the part of the young man who this winter began to labor there. In the school & congregation & all I saw there my heart was rejoiced.

From Gawar in one day I crossed the mountains to Ishtazin. The five villages there remain without a preacher. They ~~wish~~ for one, & hear the Gospel with much interest. Thence our way was to Zir & a difficult way it was, through the deep snow & the water of a deep gorge. We passed the night in a cave, when we dried our clothes by a fire made of gathered sticks. If God in his mercy had not given us a mild night we must have suffered greatly. We reached Zier before the morning prayers. The news spread that a new preacher had come & a great many assembled. The week I spent there was very pleasant. On the Sabbath the house of the preacher was full. In these unsubdued tribes the people are wild & cruel. Murder is no more before their eyes than drinking water. Not long since there was a man in Zir who had no sons. The law is that the property of a man without sons goes not to his daughters but to his brothers. This man was wealthy & knowing that after his death he could leave nothing to his family he sold a field to give the proceeds to his daughters. The sons of his brothers arose at once & cut his throat with a common knife as you w^d cut the throat of a sheep. To such poor ignorant people is the way now open to extend the Gospel. The Malik of that village like a Mussulman has two wives

Nineteen other men in Jeli have the same. Why w[illegible] not spend his life to enlighten such heathen called by the Christian name. The Malik of Zrir ~~Prince~~ preachers have entered his village has learned by heart all the Bible history & this winter the Story of Pilgrims Progress. The man next in rank is very much enlightened & is near the kingdom. A school of ten very bright boys was reading. I frequently heard the voices of the school boys from the roofs of the village singing "Do not be discouraged - Jesus is Your friend" & other such hymns.

The next village was Nirik a small place where a preacher has spent the winter. All the people in the village come to meeting. The women are learning in the Sabbath school & the boys & girls have committed to memory many hymns which they sing in the fields & with their flocks. I hope that Grace has changed the hearts of three men there. One is an old man & one a young man who as I conversed & prayed with him was melted to tears.

Thence I went to Bass, where only a month before the preacher began his labors. The people received him & his words with the greatest eagerness especially the priest & a principal man whose house he rented. A blind man there goes every night up & down the steep acclivity (the village is built on the

steep mountain side) to attend meeting & learn verses & hymns. I believe, although his bodily eyes may never open again, he is in the way to the pool of Saloam to have the eyes of his heart opened. The people are very anxious that the preacher should bring his family without delay & dwell among them. On my return he came along to Ovomiob to arrange for removing his family. As he left Old & Young came out on the road with him declaring that only the promise of his speedy return with his wife could induce them to permit him to go.

From Bassi to Skhoma the was extremely difficult. We climed over the face of steep rocks where the snow was a little melted, but with much fatigue & danger. The first village reached in Skhoma was Lpundikla. They have a very good school & a few men there seem to have been touched in their hearts by the Grace of God. In Mozria the adjoining village there are a few persons whom we may hope are saved. One old man the father of Dro Thormedz I regard as a very godly man - more useful & honored in the village than a preacher. My intercourse with the brethren there & also with the young men who are laboring in Arbush, Rakau & Nenoa - who were there for the time; was very pleasant & our

meetings for prayer together of deep interest

From Ikhoma I went through Tiary spending one night in the valley of Selebiken & one in Lezan It is wonderful to notice the difference between the place where there is a stated preacher & one where is not. They listened but as those who wished to show politeness to guests, rather than as hungry & thirsty for the words of life. Malek Daniel of Selebiken seemed a very intelligent & pleasant man. There is great hope that through him the Gospel may enter Tiary.

Three days travel brought me to Benver to Ina d nime (Fountain of fishes) (where two young men & their wives are laboring) Six villages are nearby so that on the Sabbath they can hold meetings in all. The people of Benver seemed to me to be more ready to welcome the word than any other people in the mountains. The Sabbath there was spent among men in earnest to know the truth. Young men & old continued sitting at the feet of their teacher & all daylong we were litterally crowded by people so that we had not time to eat until after service in the evening. The company of women fifty or so was equally to be taught. Owing to circumstances the young men did not go to surroun

ding villages & behold a deacon came after them thinking something unusual must have happened that they did not come. The Priest here is we trust a converted man - & as one sign of good Adulting which was ~~a~~ common & open vice is much diminishing. Monday Morning we commended the brethren & sisters of Beaver to God & to the word of his Grace & went to Amadia. In the town a few men assembled to meeting & one young man & a few children are reading in the school. The great thing here is to prevent the wolves in sheeps clothing (Papal Monks) from deceiving the people. In Dare the Nestorian Priest is a great opposer. The work among the women is interesting. One woman especially is fervent in spirit. In time of Lent she ate all food alike which is counted the greatest of sins. An relative of hers - an old woman in a neighboring village heard she had eaten her fast & resolved to be avenged. She came & as she entered the house, instead of saluting her with peace she saluted her with revilings & blows, crying out in rage "Ah you have become English, you have eaten your fast eh". The beaten woman, as fast as she witnessed to the truth was replied to with blows & as fast as the blows came she asked God to bless her persecutor "God bless you,

God bless you" The woman beat her the harder & seized her by the hair expecting to provoce cursings & revilings in return. But only words of blessing came & the persecutor thwarted & ashamed left her. Going to another house the friends of the old woman noticed how her fallen countenance & tears ~~was fallen~~ supposed some great sorrow had befallen her. "No" said she "but I am tormented that with all beating she did not retort one ~~vicious~~ bitter word to appease my anger." I should not be surprized to hear that that persecuting woman had become a penitent under the power of such an example impressed by the Holy Spirit.

This was the end of my journey - except the return by the same route I went. I have only to remark that no faithful labor is lost. Not a tear in real earnestness for precious souls is in vain. In my whole journey it was evident that even labor was expended in travail of soul the fruit appears. My only petition to those who read my report is that they pray for the portion of their people - far more in number than those in Persia - sitting in darkness in Koordistan. Three things are possible for us to do: First give ourselves to the work of carrying their

the Gospel secondly some from our bread to furnish means to give them the bread of life thirdly pray for them." //

(Signed)

John Kennedy."

Yours truly

J. H. Shedd

Sair, May 15, 1864.

Rec'd. July 14.

Ans'd Jan 21, 1865.

Ispee Sod. Persia. May 21. 1861

Rev R. Anderson D.D.

Very dear Sir

In a letter recently received by your Mission You raise the question of reconsidering the case of Mr Ambrose. The action of the Mission upon the subject has doubtless been communicated. As you requested us to enter pretty fully into the subject it was thought best for each member of the Mission to state his own views.

My acquaintance with Mr Ambrose began the day we reached Oroomiah & from that time until he left for America it was my privilege to know him intimately & to converse with him freely on missionary & personal topics.

Physically, Mr Ambrose strike him was a powerful man with an iron constitution. During all his ill health his muscular strength never gave way & no physical exertion was too arduous for him to undertake

Intellectually he had fine endowments - has a strong will & even in ill health was energetic in study & in doing the work committed to him. I think, owing to failure of health during his course of study, he lacked somewhat in mental discipline. During his last year his ill health manifestly affected the vigor & clearness of his mental processes

As to qualities of heart - no praise can exceed his merit. He possessed some of the noblest traits of character-

He was simple & guileless & generous & self-forgetful to a fault, was fearless as a lion & gentle as a woman - exceedingly kind to every body. In the family he was very genial except when ill health made him gloomy & dejected. He was a man to lean upon in an emergency, a friend to trust & love.

As a Christian he was eminently prayerful & daily walked by a living & childlike faith.

As a Missionary he came here without any preconceived theories or plans of labor - & ready to cast himself into the work with all his energies. The first year he was engaged with the language & for the most part simply an observer. If at the end of that time plenty of pressing active work had been ready to his hand I think he might have regained his health & been today then a useful Missionary at his post. But the time was inauspicious to a man of his temperament & health - It was a transition period & discussion rather than hard work was the order of the day - Mr Ambrose participated in the discussions. He stood upon a few broad & scripture principles. In applying them, his ideas were not always the most clear & happy. As in his sermons & letters his thoughts & aims were sometimes not clearly defined. With good health it would doubtless have been different. He had decided opinions but was always courteous in defending them & never wa[illegible] doubtful & intractable. A number of times the Mission acto[illegible]

was opposed to his judgment, but he always yielded & defended the principle of always yielding — so long as a member of the Mission — to the Majority without debate or reservation. In this particular his language was never so strong as he yielded with better grace than some other very valuable members of the Mission. He had some crude & impracticable plans - but perhaps not more than is usual with young missionaries & nothing which experience in the work would not have corrected. I do not think that some of the Mission fully understood or appreciated him & that in his letters to America, written in ill health & dejection he did himself justice. Defects, arising from poor advantages in his youth & from ill health were glaring, while the sterling excellence of his character was obscured. I will repeat that what Mr Ambrose needed was plenty of responsibility & hard work thrown on him. I do not see why he might not have made as good a missionary as he has an Army Chaplain. As it was his health broke down & he very properly went home.

You will notice however that the vote of the Mission advising him to visit America was entirely on the score of health. It was the only vote of the Mission of which I ever heard him complain & it certainly was unfortunate that it was passed before he had requested it. He was aggrieved somewhat also at being so soon cut off from the hope of returning to the East as a missionary. Under the circum-

stances I entirely shared the views expressed by Mr Labaree & should have felt bound as a friend to write a similar letter, had not Mr Labaree removed the necessity.

As to Mr Ambrose return to our field. No one of the Mission had thought of it as a contingency until your letter came. It may be the Lord's will to have him return. If it is, I shall rejoice. I most heartily endorse the resolution passed by the Mission. Mr Ambrose should not return unless he has regained his health. He should also bring a wife. He is peculiarly domestic in his tastes & quality needs the responsive help of a good & loving wife. His usefulness wd be enhanced & his health be far more likely to continue good.

It may still be the impression that Mr Ambrose is unsafely radical & unmanageable. I have expressed the opinion above that he was neither when here before. I am still has reason to think he wd be so in a future connection with our work. If he comes with good health & a good wife, the cause is removed of all that may have seemed failings or aberrations in the past. His views agree with those of our Mission as now conducted. I know of nothing in the Mountain work that he would wish to reform or change & very little in the work in Persia. His simple faith in God is an element of good in any Mission. He is not

fitted alone to conduct a mission of far are. But with associates to check & guide he has very valuable qualifications & not one trait that I know of, which is not blend harmoniously in the counsels & labors of others.

As to Mr Ambrose connection with the Mountain work It is his chosen field & the field needs him. The simple fact is that the work is constantly growing & covers a large mountainous area from Gawar to Bootan. For this the number of native helpers on the estimate is nearly thirty. To visit so many places so far apart, & attend to all the items of intellectual, pecuniary, & spiritual superintendence is becoming an impossibility for one man. I think the time may not be far distant when a separate station will be imperatively demanded to superintend these helpers more closely. The need for a station is now much greater than it ever was to open the work. The work is open, & the urgency is constant & close guidance for the next twenty years to build up the churches & train preachers & congregations to self government & support.

As superintendent at present - there is no demand for the second Mountain Missionary to live winters in Oroomiah but great benefits would result from his residence in Van or some other place in Turkey. The place of residence would depend on circumstances

still in the future. With the conditions of health & family mentioned above, I know of no one whom I could welcome more heartily as a colaborer in the Mountain work, than Mr Ambrose.

Very truly Yours

J. H. Shedd

Rec'd. J. H. Shedd
Aug 21. 1864.
Lett. Foo, May
Rec'd July 28.

Ans'd Jan 21, 1865

Mr. Ambrose

Pub. Cal.

Seir Persia. Feb. 13. 1865

Rev R. Anderson D.D.

Very dear Sir

In Mr Cochran's letter of last August you were informed of the disturbed state of the Mountains. Since then the storm seems to have spent itself without doing any body very much harm. It revealed to us the utter corruption of the house of Marshimon & cut off any lingering hope that the young patriarch might become a true shepherd & bishop of souls among his people. Henceforth there may be long war between the house Saul & the house of David but our unfeigned prayer & hope is that the house of David may wax stronger & stronger & the house of Saul wax weaker & weaker.

It is a very encouraging fact that we lost no ground by the encounter. The helpers in Jelo spite the bitter threats & some danger remain. The hold in Bass is better than it was a year ago. There seems to be a little gain in Shkoma during the year though we failed in planting a man of Oroomiah there. The young men there seem to be laboring with more zeal & fidelity than in any former year. The small district of Chāl near Shkoma has been occupied with encouraging results thus far. In the other small

districts of Arbush, Rakaw, & Ashwa the people hear the Gospel gladly. They are wretchedly poor & oppressed by the Koords. But a few at least are rich in faith & give pleasing evidence of a change of heart & life. In Benwer the light kindled has shed a steady ray. The scattered believers about Amadia & in Benwer have not yet been gathered into a Communion, but this year as the preceding has added a few names we trust to the number of those who shall be saved.

One very marked fruit of the helpers labors in that region is the conversion of a young Priest who was regarded by the old party as the second scholar & teacher among the Mountaineers. A year or more ago he went to Mosul with the idea of going as a Nestorian Missionary to the Syrian Christians of India. Failing in his plan, he returned & spent the winter with the young bishop of Benwer near the village where our helpers reside. Here he began a closer study of God's word & this study in connection with intercourse with our helpers was blessed to a change in his views if not of his heart. He came to Siir in the Autumn & has spent the winter in the Seminary, manifesting a high degree of ability & enthusiasm in his studies & what is better still, giving considerable evidence of a real change from death unto life. If he holds out

his influence for good will be great. Especially he may become the means of reaching the Siarrans as he has lived among them & has several pupils whom he thinks he can bring with him to the Male Seminary. This young priest with a youth from Jelu, another from Bootaki & a young man from Baso who has nearly completed his course, forms the corps of students from the Mountains at present in the Seminary. The number is small. But we think it better to be cautious, rather than accept of the many who [redacted] come but have nothing to recommend them as students.

The death of Dracon Isaac was a sad blow to the mountain work. His influence was great among the Mountaineers, & always exerted gladly for the Gospel. Death has removed several others, whose names we trust are written in the Lamb's book of life & whom the little flock of believers can ill spare. I may mention the names of a few.

Dracon Yonan of Page in Gawar, in his youth was a most bigoted Pharisee, but several years ago he was reached by divine grace, & as really as the Apostle Paul he flung every thing at the foot of the Cross. What things were gain to him he counted loss for Christ. Yea he suffered the loss of

all things (in his case literally) that he might win Christ. His wife became his enemy & married a Koord. This difficulty led the Koords about him to regard him as an object of hatred & persecution. He was robbed of his property, beaten & imprisoned & in all for the witness of a Martyr. His zeal in confessing Christ before the Mohametan Authorities & Koordish Chiefs & Mullahs was wonderful - His mental powers were feeble & his conduct not always tempered with wisdom. But these failings will be forgotten, while his constancy in suffering for Christ's sake & his wondrous zeal & faith will long live in the memory of the Church of Gawar.

Jengo was an amiable boy, the son of a father who ~~an pious~~ is now pious ~~father~~, in Memikan. He was Educated in the village school & in part by Mr Rhea. Subsequently he studied two winters in the Male Seminary & for the last two winters has labored as a teacher & Evangelist. His character was remarkably reliable & symmetrical & his piety was the steady light-shining more & more. He was by far the best example of a living Christian in his village & we looked forward to him as a wise & zealous builder of the Church in Gawar. He was cut down by fever, & died in the triumphs of faith.

Melkoo was an old man of Nanto a village of Jeloo. Three years ago two of the deacons from Oroomiah passed the greater part of the winter in his house. He heard the word with joy & oftentimes with tears. A year ago to his great delight a preacher again was located in his village. Through his influence the entire population of about 100 souls met almost daily to hear the Bible expounded & ~~to hear~~ the children recite & sing the Sabbath School hymns. When I was there in July last the ~~place~~ village had the aspect of a place long enlightened ~~for years~~ The whole population was as one man in accepting the truth & rejecting the errors of the dead Christianity about them. We then celebrated the Lord's Supper in the midst of Persecution. Melkoo was examined for admission. He seemed to have very clear views of the way of salvation & a most beautiful & Childlike faith in Christ. He gave this testimony while suffering heavily from a fine exacted by Mar Shimon. The spirit in which he suffered for the sake of the Gospel was a still better proof of his love to the Savior. He was about 70 years of age at his death. This aged disciple now sleeps in Jesus & leaves a name fragrant & beloved among all who knew him.

The year past has been one of prevalent sickness. The greater part of our Mountain helpers & their families, have been sick more or less. Some of them nigh unto death. Katoon the wife of Dra. Esloo has rested from her labors. She spent two years with her husband in Jelov. in the midst of much weakness & self denial. She was a daughter of the Female Seminary - a woman of much gentleness combined with warm piety & zeal. "She hath done what she could."

Death has stricken down the foes as well as the friends of the Gospel. The old priests who have opposed all innovation are passing away. ~~Especially~~ more marked case is the Bishop of Gawar who has been recently called to his account. From the first he has ~~opposed~~ fought the light with all his might. He was the instigator of Dra. Samo's imprisonment several years ago & has tried every form of annoyance to vex the adherents to the truth. He has shut up his villages against the Gospel & hardened the hearts of multitudes who looked to him as their Spiritual Guide. It is not strange then, that since his death the people generally are more favorably inclined & new congregations have sprung up in places previously closed.

In the Autumn I returned with

Mr Knapp & family on their way home to Bitlis, as far as Van. It is the third season I have visited that city & each visit has added to my deep interest in the place & people. I have only to add my most earnest appeal to that of other missionaries, for the Servants of Christ to come to hasten & enter into that perishing harvest of immortal souls. Here are the strongest of reasons for men & women of the best piety & talent to come to Van & to come quickly. Here is a post of honor to be occupied. a center of influence, of incalculable influence to be filled a people of enterprise & intelligence to be moulded by the Gospel, the way is open for Christ to honored by missionary effort. They may count themselves honored & happy who are permitted there to labor & to die //

Very truly Yours

John H. Shedd.

Rev. J. H. Shedd.

Weir, Feb. 13. 1865

S.C. Rec'd April 14.

Ack'd Aug 3, 1865

Inspt. of Cambria
Nan

Mt Seir July 1. 1865

Rev. R. Anderson D.D.

Very dear Sir

It is perhaps unnecessary for me to add any thing to the report of our journey made by Mr Coan. I will only express the great gratitude I have felt & the great pleasure also in having such an associate in our ~~thirty~~ weeks of travel. Our broad Mountain field, demands I think, as often as practicable, that two Missionaries make the tour instead of one. The questions arising on such a tour are very diverse & often very perplexing. When two are together it is far more satisfactory & far better for the work.

The distant region of Bootan being added to our Mountain field, quite increases the expense & the labor of touring. It also casts in a new element. The work in that region in its relations to the papacy has a phase not found in the other Mountain districts nor in Persia. In the villages I visited about Jigerah there is considerable light & in Mar Akha the native place of Dra Ishaac I found a few who seemed really brethren in Christ.

They plead very earnestly for Dr. Isaac to return among them if he should recover, or if he be removed by death to have some other person sent to care for the little vineyard that has been planted, but as they express it, is now left to be trampled down. // We would have rejoiced if time had permitted, to visit the more distant parts of Bootan, where there is a large Nestorian population, peculiarly exposed to the intrigues of the Papists, & where we learn, in several places they are asking for evangelical teachers.

We were quite anxious also to extend our journey among the Jacobite Christians of Jebel Tour - whose colloquial dialect is near to the ancient Syriac. From what we could observe & learn it seems very desirable that Syriac speaking missionaries be sent to that large population — of perhaps ten thousand houses - who nearly resemble the Nestorians in their language, religion, condition & character. The Arabic speaking population seems confined to the towns of Mardin, Jezirah & Mosul while the hundreds of Jacobite, Chaldean, & Nestorian villages as also the Jews, use the Syriac.

// I will add a word, in regard to the remnant of the Nestorians among the Jabour

Kurds to the South & East of Amadia. They are in the mountains that skirt the great plains of Assyria ~~and~~ among the border villages of the Chaldeans. Through Dr. Lamo's labors they have been brought to a partial acquaintance with the Gospel, & their appeal is for more light & that the light they have be not left to go out in Papal darkness. The entire unanimity with which the village of Alyan - of forty two houses - accepts the evangelical doctrine is without a parallel in the mountains. That with the same readiness, they may yield their hearts to the spirit of the Gospel is our hope & prayer. The short visit I made among them was every way delightful. The pathos of their plea I have never seen equalled. As we sat on the roof in the Evening, with the whole village gathered to prayers the chief man said almost with tears "Now that you have given us the pure doctrine of life for one winter, we pray God to see to it that we are not again left without it."

Thus while in some places the soil is stony or thorny, in others the good seed is sown with every prospect of a rich return. The uniting of our helpers & pious laymen in Amadia gave cheering evidence of life & growth in the work. The spirit of lawless persecution now rife in Tkhoma & Tiary

& the bitter spirit of the Patriarch are a serious obstacle. But I cannot think that the Lord will permit the Enemy to triumph even in those wild districts. The impression left on my mind after our long tour among the dry bones of the valley of the Tigris & the anarchy of the lawless Mountaineers is that everywhere, the seed of truth is indestructible. Not a prayer, or tear, not a word dropped by the wayside, is lost. Silently but surely the Spiritual temple is building in the hearts of men, & the head stone thereof shall one day be brought with shoutings crying 'Grace grace unto it'!

The following table perhaps better than words can give you a tolerably correct idea of the work the past year.

Districts occupied	No of Christian villages	No Houses	When occupied	No helpers	No villages visited	No of Congregations	No in Congregations	No day Schools	No scholars	No houses reached by pastoral visitation	No communicants from the first	Present No	No added Past year	Candidates
Gawar.	23	360	1852	4	19	8	118	4	34	94	25	18	-	5
Tkhoma	6	555	1856	4	6	3	65	2	29	110	8	7	2	2
Amadia	7	140	1857	2	7	4	60	1	15	30	9	7	3	4
Rakaw	4	28	1861	1	4	2	30	1	9	15	1	1	-	2
Nirwa	5	48	1862	1	5	2	32	.	4	15	1	1	-	1
Jilwo	17	564	1862	2	10	2	90	2	12	104	8	3	1	2
Berwer	25	528	1863	2	12	1	20	.	5	40	4	4	1	1
Baso	5	265	1864	1	5	1	30	.	20	50	4	4	1	-
Chal	3	56	1864	1	3	3	80	.	1	40	1	1	-	.
Zabroo	8	210	1865	2	7	3	90	1	12	42	3	2	-	.
Bostan	-	-	-	1	5	1	50	1	10	30	4	4	2	2
	103	2754		21	83		665		157	570	67	52	10	20

Very truly yours. J. H. Shedd

Mosul Aug. 1. 1873.

Rev. Dr. Anderson

Gawar Turkey. Oct. 24. 1865

To Rev. R. Anderson D.D.

Dear Brother

As the direct missionary labor for the mountains is about over for the season I send You a few notes of our summer's work & of the condition of the Mountain field. In looking back over the months past we cannot be too thankful, that as a family we have enjoyed health & comfort while living without associates in this wild region. During the summer Dr Perkins & Miss Rice, made us a very pleasant visit & greatly aided us in the work of the Gospel. The mournful events connected with the death of Mr Rhea, called us to Oroomiah earlier than we intended. While the necessities of the work here have called me again to Gawar.

It is a matter of gratitude to us all that we have secured a good summer home in Dizza the chief town of this district. It was the place selected by our Mission when they first visited Gawar as the best location for a mountain station. but at that time the Government refused to grant a residence. We now have obtained a hold, by means of one of our Nestorian Preachers - who has gained his

point by admirable persistency & firmness. This place is nearer to Oroomiah than our old residence in Memikaw, by the breadth of the plain (about ten miles) & is accessible a full month earlier in the Spring. It is also connected with Oroomiah by a weekly caravan except during the heavy snows of winter. We trust it will prove a more healthy place than Memikaw. Without doubt it is more eligible for a missionary station. Besides being the government town & having a Turkish garrison, it contains an Armenian population of a hundred houses & several houses of Nestorians. Within a circuit of two hours ride, there are fifteen Nestorian & two Armenian villages embracing the bulk of the Christian population of the district.

Our house is on an eminence & the window at which I write overlooks the whole plain of Gawar & commands a noble view of the rugged Jelo mountains beyond. The highest peak, in bold relief against the western sky is about 14,000 feet above the level of the sea. Among the snow-banks that surround the summit are the sheep folds & pastures of the villages of Jelo for the hot months, & there one of our helpers has spent the summer with his family. The handful of corn is literally nuts

the top of the Mountain. There remains to be fulfilled the promise that it shall shake like Lebanon. That the Gospel is at work we cannot doubt. In the valleys that lie within the shadow of that giant Mountain, there are now a goodly number of men truly enlightened by the truth; who three years ago were in the grossest bigotry & ignorance.

Here upon the plain of Gawar three years have witnessed a change more marked & decided. Then a preacher was hooted & mobbed in almost every village while now we are urged to preach the Gospel by those who until recently were bitterly opposed. The past summer has been one of very free access to the people. And during the last three months there has been such a shaking as we have never seen before. In looking over the events which have led to the present state of things - it seems for the most to be the legitimate fruit of the Gospel. Some have been long convinced of the truth. Still more have been enlightened during the past three years who have not had the decision openly to take a stand. The shameless conduct of Mar Shimon in deceiving & oppressing them for the sake of a fat bribe has brought them to their

senses.

they say. "Enough;- our connection with such vileness & corruption must cease. We want the pure truth of Gods word" Another portion have joined these enlightened friends from deep disgust at the conduct of their patriarch. Their eyes are opened to the horrible pit of wickedness in which they have been lying. They sincerely ask for something better & purer. There are a number of this class who seem very sincere, & are ready to accept the Gospel. It is encouraging to see middle aged men buying their spelling books & sitting down to study the Alphabet, & it is touching to see old men who have persecuted & opposed confessing that they have been all wrong & giving up the false hopes on which they have built for a life time. We are encouraged by the interest with which men listen to the preached word. In two of the villages in particular large congregations have assembled Sabbath after Sabbath & day after day, so far as there were preachers to meet the want. The native brethren in this portion of the plain have labored incessantly. We have the more hope - from the fact that Dear Shimow has just made a visit here for the avowed purpose of reclaiming his wandering sheep, & has failed

A considerable number who professed friendship from worldly & sordid motives have fallen away as we expected but in two of the larger villages the people have adhered firmly to the truth. It has been a severe test & all those in whom we had placed confidence have apparently been strengthened by it. The Patriarch has tried in vain to excite the wonted enthusiasm by his name & presence. he has tried persuasion & blandishment, & been foiled. has tried compulsion but the authorities gave him to understand they could not persecute. The Government have acted in fairness thus far, & have made no objection whatever toward the preliminary steps for a protestant Community. If we shall only see this awakening followed by the deeper one of the Holy Spirit. Great will be the change for good - & for this we pray in faith. for precious seed has been sown by faithful men who are now in heaven.

During the summer four persons have been added to the Communion here, two of them men of much character & promise & of faithful walk for two years past.

In the interior Mountain districts the summer has been one of quiet labor for the most part.

The most palpable sign of progress is a growing conviction that the old religion is empty & useless & passing away. Said a priest of Tkhoma "we are tired of our dead fasts, tired of our dead prayers, tired of Mar Shimon, tired of all for all are dead". This falling ~~reveals~~ reveals a basis for the Gospel more hopeful than any we have yet found. People awake to their need & wretchedness are ready for a Savior. If there were the same practical toleration among the independent tribes as in Oroomiah, there are now many places fully as ready to accept the Gospel. But ~~the~~ is under a ban. The independent tribes are civilly in the power of Mar Shimon. & he is determined to keep his mountain diocese in its ancient bigotry & ignorance. Through the kind offices of Mr Rassam, at Mosul he has partially refrained from open violence. But the spirit of persecution, diffused throughout the Mountains from the Patriarch's house is most vindictive. It is to annoy - to plunder - to kill every man who embraces the truth. It will indeed be strange if Martyrs blood does not flow. There seems to be no course left but for the friends of the truth to separate & claim the rights of conscience from

the Turkish Government. A protestant Community will necessarily grow, unless Mar Shimon shod change his attitude. No Ecclesiastic ever had stronger motives, or fewer obstructions to enter upon a path of reform. But he has refused all fellowship with the Gospel & has shown that the house of the Nestorian Patriarch can no more adjust itself to the changing age of light & liberty of Conscience than the Pope of Rome. I have seen too many proofs of the shameless disgusting corruption & blind infatuation of Mar Shimon & the leading men of his people to have any faith that good can result from our upholding his influence. It is useless to build hopes upon any such rotten foundation. It is vain for us to talk of reforming the Nestorian Church It is a fossil of the past. Its disintegration is sure.

In Dare - near Amadia - where we met in the Annual Meeting of helpers. the priest mentioned in Mr Crane's letter as embracing the truth has kept on his way preaching Christ, refusing the Communion to the Unworthy, enduring reproach & persecution. But there is hope that the Majority of the village will acquiesce in the evangelical order & that the dead things then will pass away

Mar Yousef the Young Bishop of Bootan has visited his home & been warmly received by the people of Hasseaw. Unfortunately his wife is a silly girl & refuses to go to Bootan for the present. & the Bishop does not show exactly the spirit we c̄ wish. He has however gone without his family. There may be also some dissatisfaction at our small wages compared with what he considers due to his episcopal dignity. There is now & then a tendency among our helpers to be dissatisfied with the present regime & a longing for English Missionaries. There is some of this in the mountains. The Ground ~~of dis~~ dissatisfaction is not doctrinal nor ecclesiastical. It is that Oroomiah has an amount of missionary labor & influence out of proportion to the numbers of Nestorians there, ~~behind~~ compared with those in Turkey: That the Seminary is too far away & they must have one in Turkey: that English Missionaries would secure to them greater civil advantages & give them higher wages than we do. But I believe they have too much good sense, & too much love to Christ & to those who have thus far labored for them to do more than talk now & then about such schemes.

C.

Mount Seir. Persia. Nov. 17/65

Since writing the above sheets I have returned home & now have to acknowledge your favors of August 3d, 18th & 22nd; also a letter from Dr Woods under date of Sept. 19th. Your three letters all reached us by the same messenger. & immediately two experienced nestorians were hastened off to Erzroum to meet Dr. Van Norden. We were anticipating his arrival with peculiar gratitude. The necessities, not only within our circle - but also in our relations to the Persians, more urgently require a physician - an American physician - at this time than at any time since I have been in the field. We still more, if possible, need the moral cheer & refreshment which the coming among us of a good physician alone would give. You can judge then of the disappointment - the almost foreboding which the intelligence in Dr Woods letter brought into our circle last evening. As to the coming of Dr. Benjamin, under the care of the Board, I believe the Mission expressed their opinion in resolutions sent soon after the death of Dr. Wright. The view the brethren take of the case at present is expressed in a resolution signed by all the members of the mission

of which the following is a copy. "Resolved. That we express our very great disappointment, in our trying necessities, at the non-coming of Dr. Van Norden the present season, and while we appreciate the kindness of the Prudential Com^tee in their attempt to provide for the wants of the Mission by a temporary arrangement with the Nestorian Benjamin we are constrained deeply to regret the proposed Arrangement both on his own account & our own & the very undesirable aspect of such a relation in view of all classes of the natives of this Country." I have only to add that it is the hope all in our Mission that Dr. Van Norden will hasten to join us as soon as possible.

Since our last a new prince Governor has come to Oroomiah. Being the brother to the late King his pretentions to power & rank are greater than of any Governor for many years. We earnestly hope his pretentions will not prove but the Empty Baubles of royalty. For a rule of firmness is sadly needed in the province. Some of his initiatory movements seemed to indicate hostility to our work but he has since kept so quiet that his real attitude is shrouded in mystery. It seems quite probable that he sent a message to Mar Shimon urging him to

visit Oroomiah & help restore the old order of things. It is certain that the Government is watching with malevolent kunnes for an opportunity to strike a blow at our work.

We have official intelligence of a visit to this place, contemplated by his Excellency Mr. Alison. British Minister to the Shah. The particular object of the visit has not transpired. But the report is sufficient to keep our enemies quiet & it is our prayer & hope that the visit will turn out for the interests of civil & religious liberty. In this connection I mention a fact bearing upon the protection of American missionaries & citizens in Persia. Mr Abbott, the English Consul in Tabriz stated to Mr Rhea that officially he could do nothing for us & that the only claims we have upon English officials are those of courtesy & friendship. It has occurred to us, as worthy of consideration, that our Ambassador in London, convey the thanks of our Government to the English court for the efficient & friendly protection American citizens have always received from English officials in Persia. Perhaps also in case no direct intercourse is to be established between our Government & the Government of the Shah, there could be some un-

derstanding with the English Government in regard to American Missionaries residing in Persia.

In our work over the plain there is nothing special to record. The harvests have been abundant & the pinching grip of scarcity is generally relaxed. In some cases among the native brethren there is a quickened spirituality & prayerfulness. The influence of the Meeting in September was very good. But in the main there is a sad state of lukewarmness & worldliness. As we look forward to a winter of wine drinking & probably of civil excitement & distraction our hearts are filled with the sense of the great need of the Holy Spirit. Nothing else can counteract the evil influences or answer to the deep necessities of the case. God must help us.

The two seminaries are again in session with about the usual number of pupils. In the Male Seminary no new students have been received from the plain. Several new ones have came from the Mountains. In the Female Seminary Mrs Rhea is rendering very valuable assistance to Miss Rice.

Very truly Yours

J. H. Shedd

Rev. R. Anderson D.D.
Sect. A.B.C.F.M.

Rec'd Jan. 22. 1866.

Mt Sis Persia. Feb. 10. 1866.

To Rev. R. Anderson D.D.

Dear Brother

Since our last, Your letter of Nov. 10th 1865 has been received. We are "strengthened in the blessed Lord" by your words of sympathy & faith. The providence which removed brother Rhea from his work on Earth is inscrutable. Time but reveals more fully the extent of our loss. As they say in the Syriac idiom, "his place appears" - sadly appears in all departments of our work. The past week our thoughts have dwelt afresh upon his life & character, & we have lived over the sad days of his death, in a sermon to his memory, preached by brother Cowan at our English Communion. But it is a consoling thought that God is working good through the influence of this bereavement. It is a striking providence that the same blow which so lately weakened our whole work has been the means of giving much needed help to a special department - the Female Seminary. The following resolutions passed by the Mission are

explained by the accompanying letter from Mrs. Rhea.

"Oroomiah Feb. 7th 1866.

Resolved That we deem it proper to record our unfeigned satisfaction & gratitude to God, that our bereaved sister Mrs Rhea, after the trial of several months of labor in the Female Seminary, - in which her toils & influence have been marked with very delightful tokens of the divine favor - is willing & very happy to continue the assistance so much needed there, & which she is so peculiarly qualified to render, so long as the Master shall seem to indicate it to be his will & her duty to do so, which we fervently pray may long be the case"

Attest - J. Perkins - Chairman

The minute of the Prudential Committee in the Herald for December came a few days since. It is impossible for the Committee, or for Christians at home to overrate the value of such words of cheer. We feel the influence of ten thousand Aarons & Hurs & new courage & stronger confidence in victory inspires the soldier of the Cross. This is true of the native brethren as well as of the Missionary. The theme

presented by the Committee, was the ground tone of the last Monthly Concert both here & at the City. At the latter place it was a memorable day. & if the fruits shall correspond with the promise we shall see a precious Month in many of the villages. I give the impression as reported by one of the brethren at the City. There was nothing perhaps very marked in the occasion save that there was evidently a general longing for the descent of the Spirit: a subdued tone in the remarks & an earnestness in the prayers betokening a deep current of feeling. This spirit pervading so many of our helpers is a welcome token of good.

The narrative which John gave of his labors the past month was of deep & solemn interest. He has confined his labors almost entirely to Christians & gives a most gratifying story of the interviews he had with them in several places. In Sherabad he found the brethren in a sort of revival. the fruit of the work of prayer & he had a heavenly visit with them during the two days he spent in the village. Several women, wives of-

the brethren, seem to have been deeply affected & since he left have been earnestly inquiring what they must do to be saved.

At Chamakee the brethren were greatly quickened by John's burning words. Under his last sermon there his small congregation was moved to tears. One old man - well on towards eighty - & an impenitent sinner, seemed completely melted down, weeping & sobbing aloud.

At Karajaloo a joint communion was held for that village & Sherabad. The meeting of communicants was a delightful scene - the brethren speaking with the utmost freedom & depth of feeling, of their spiritual state. Again & again did each brother seek an opportunity to unburden his overflowing heart. The most touching incident was the request of a young Armenian brother, for his brethren to pray for him, mentioning the persecutions & annoyances he continually received from his friends. "Many times I begin to pray & they stop me", he said, "Or in the middle of my devotion they come upon me & call me to work. I cannot find time to pray as I sit at my loom or when standing on my feet. I cannot find time to pray enough".

This Communion was held in a mudwalled church, which is very cold & the sermon was two hours long, but tears were streaming down the faces of the hearers. "Are you not cold" said a keeper to one of the brethren who was thinly clad. "I don't know, every sense is lost in hearing", was the reply.

In the Female Seminary there is a continued season of interest, as you learn from Mrs Rhea's letter.

In the Male Seminary, the promise of the week of prayer has not been fulfilled. There were a few days when the heavens seemed laden with blessings - but, I fear from the lack of fidelity on the part of Christians in the school - the clouds did not break in mercy, but scattered. There are some cases of permanent good we trust & a growth in piety on the part of some of the communicants. But sadly do we need a higher standard of consecration & a deeper tone of Christian character.

From the mountains we have just received a budget brought by Kalash our old Koordish messenger. He has for fourteen years borne the Gospel mail over trackless snows & dreary mountains. How many times has he

gladdened the hearts of missionaries in Mosul, Gawar, & Oroomiah! & how many of them has he outlived! Still he carries on his back the messages of Christian love & salvation but alas in his heart he has no knowledge of a Savior, no feeling of his need. It is one of the saddest reflections of our missionary daily life, that men who have served us faithfully for years - are in our doors & hourly by our side, are doomed to die with no hope but the Moslem's & to meet us at God's bar, so well known to us, but strangers to our Lord.

Kalash brings us news from Bootan, Asuadia, Mosul, Gawar & the intervening regions. The aspect of the Mountain work, is mingled light & shade. When our helpers labor with faithfulness & faint not, they reap in due time. The Gospel takes hold & souls are saved. Such is the sum of news from mouth to mouth. But evil is fearfully at work, the love of some waxes cold obstacles are ever arising - & there is ample field for real & patient self denial & a long work of faith before we shall see the victory in the mountains. There seems this winter to be more growth in Gawar than any where else. There is a decided gain & the Protestant movement is proving a blessing.

This evening we have also letters from the East from Tabriz & Teheran. The sale of books in Tabriz is very encouraging. The importance of that city as a centre of Bible & missionary work is every month more manifest & urgent.

Of the news from Teheran I will mention one item (derived from a confidential source, & to be used confidentially) in connection with the "Nestorian Fund" started by Mr Alison the British Minister. He has begun the movement in the utmost goodwill toward the Nestorians & toward our mission & should meet him with the same candour & goodwill which he manifests. He proposes to give £200 to build a church in Ardashai. Of his intention in respect to the remainder we know nothing except that he proposes to devote it to purposes of "Education." If mismanaged it might prove an element of discord in connection with our work. We are sure he has no such intentions. But among other friends he has addressed high dignitaries of the Church of England. & it is possible that a considerable sum be raised & that some of the High Church party step in & lay conditions upon it & endeavor to control it. There is a safeguard in the fact that Mr.

Layard is consulted - who is an authority on the Nestorians & he will use his influence against any such element of discord. Another safeguard is that all friends of the Nestorians are invited to contribute - & American Christians in particular & if they respond, they have a voice of course in controlling the fund. It is a strong reason why friends of the Nestorians & of Persia should invest. It may under Providence be the beginning of a Persian Protestant College. We gather that the fund is likely ~~to likely~~ to reach £3000 or £4000 in England & probably largely from the Church of England. If some such sum were contributed in America the joint fund it would furnish the beginning of an institution of Evangelical learning. I firmly believe it should be devoted such an object, if it amounts to any such considerable sum. We should stand ready not to volunteer advice, but as events press upon us to guide them to some such end as will prove a lasting benefit to the Nestorians & to these dark regions.

Very truly Yours

J. H. Shedd

Rev. R. Anderson D.D.

Rec'd Jan. 25 1866

Mount Sis. Persia Sept 18, 1866

To Rev. N. G. Clark

Dear Brother

In behalf of the mission I am happy to acknowledge your letter of July 18th. The last positive information we have of Dr Vantorden is that on the 4th of August he was still in Constantinople. Our impression & hope is that he may now be near us & as the natives say we are daily looking upon his road. It was very providential indeed that we were able last Spring to secure the services of the Italian doctor from the Turkish Garrison in Gawar. Though he came sixty miles & a part of the way on foot through heavy snows, he seemed very willing to serve us. If he had remained in Gawar for the summer, probably myself & family would have been there at this time. His leaving, & the non-arrival of Dr. Vantorden, compelled us to leave also, much as we regretted to be absent from our mountain field in the season for labor there. All however has been ordered in mercy. // In our mission circle no breach has been made, though, literally, 'a thousand have fallen at our side & ten thousand at our right hand.' The cholera has finally disappeared from

this province, after carrying off, so far as we can judge from the imperfect estimates, about two thousand souls. It has penetrated the mountain district of Ergawer & Gawar & other places, where it never appeared before. From here it has passed on to Khoy & Labrez. In the latter place we hear there is fearful mortality. From the valley of the Tigris the pestilence has also come to the regions about Amadia & thence to Tiary & Okhoma.

The party who spent the summer in Gavalan, after a sojourn there of nine weeks are again at home with some improvement in Miss Rice's health. Mr Thompson 1st Secy of British Legation in Tehran is still with us, observing & doing what he can toward an amelioration of the hard lot of the Christians in this province. He is charged also, with reporting in reference to the Nestorians in Turkey. His visit in Gawar, on his way from Erzroum to Oroomiah, had a salutary influence. The position of the Protestant community there has been placed on a better footing, owing to his influence & that of Mr Consul Taylor in Erzroum. In the line of civil protection, both in Persia & in the portion of the mountain field under Turkish Authority, we have at present as much as is probably for the good of the work.

In the districts under the civil rule of Mar Shimon viz Jelo. Bas, Tkhoma &c - our work suffers still from the lack of all Government. This Summer those districts are distracted by feuds, pillaging & bloodshed, & are in such a state of entire insecurity & unrest that about all we can hope at present is to hold our own & wait for a better day. I expect to spend the coming few weeks in the mountains & trust I can report more particularly after the visit."

It is with pleasure, I acknowledge the receipt of your letter of May 18th directed to me in Gawar. The views expressed in it, in reference to the mountains are certainly correct. In fact the Evangelical Nestorians then, have no way left but to seperate from their old church & people & present the open banner of a new civil community & a distinct evangelical church.

The wide extent & inaccessibility of our mountain field, renders direct missionary supervision such as has been given in Oroomiah, impossible; the growing companies of believers, now shut out of the pale of the old church & not yet organized so as to fill the mutual responsibilities which should exist between preachers & people

nor so as to secure among themselves the regular administration of the ordinances & the proper exercise of discipline; & the very slight bond of union which now binds them together in doctrine & effort & brotherly love, present to my mind grave difficulties, which are more easily stated than removed. They are the burden of my thoughts & prayers, more than any other aspect of our mountain work. Our present work is defective (& if missionary aid & guidance were removed would I fear be transient) because as yet the Gospel has so little root supporting it on its native soil. I am not at all sanguine that distinct communities & churches will remove the difficulties at once & entirely. The process will be a long & trying one. The Nestorians lack also many of the qualities which render Armenian Evangelical Churches successful in Eastern Turkey. But the path before us seems plain & we must press on & at an early day have churches organized in the mountains & then throw the responsibility of guidance & discipline & support more & more upon the people. Such are the manifest indications of Providence & toward this result we are making direct efforts.

You appreciate the difficulties, & I trust, your prayers & counsels will be joined to ours, that wisdom from above may guide all our plans in that rugged & difficult field.

In reference to our work in Persia, I think the questions your letters present are fairly & appositely stated, though on the face of them there is an appearance of a hasty policy, & of not giving us credit for the progress made, nor a recognition of the peculiar difficulties that beset our work. Within the years of my experience in the Mission there certainly has been advance in all departments of our work toward greater responsibility & self support. And I know of no way to carry out the wishes of the Committee & the plain duty of the case, but to press on in the line of march already begun. I believe every year ought to witness real, tangible progress. We cannot change & ought not to change suddenly & radically our old methods, but every year see what advance is practicable & then make it finely. For Example — We are now selling a portion of our books; they all can be sold as a rule & should be the present or coming year.

We are charging tuition in the academical departments of the Seminaries - we should increase the charges until we reach the limit of practical ability & interest on the part of the people in the ~~higher~~ higher education of their children.

We have drawn the line distinctly about a theological class. We should draw the line more & more closely until only those who are impelled by a self denying love to Christ will offer themselves for this department or for the Ministry

We are casting the village schools upon the people & encouraging them to hire their own teachers & manage their own school affairs A few more schools can be placed on this basis perhaps the present year. & we can do something through native agency perhaps to give a united impulse & interest to the work.

We have an annual meeting or association of the preachers & delegates from the Congregations. This association can be made more & more the organ of the pastor & elders & lay of the Mission. And the present year I should hope a beginning might be made of holding it in the villages instead of in the Mission Chapel.

We have monthly concert collections & annual subscriptions for the Gospel. The sums thus given can be entrusted to the people more & more & they can disburse it through channels of their own, without the money coming into the hands of the Mission.

All this & probably many things more of a similar character are within the limits of our present methods of working - & they all point & tend to a matter more vital than any of these & mean the fuller organization of our communions into real churches. It is perhaps premature, to discuss this question at present; but it is one that will press upon us from this time more & more. And upon its solution at the proper time, & in the proper way depend in my opinion very much the permanence as well as the character of the Christianity we are planting in Persia. We certainly need to watch God's providence & to improve events as they fall within our grasp. We need too, the earnest prayers & the best counsels of our brethren at home, & more than all we need the enlightening sanctifying power of the Spirit exerted continually in our

work.

Yours in the Gahel

J. W. Shedd

Rev. N. G. Clark
Sec'y

P.S. Sept. 22nd By a post just in we have intelligence from Dr Van Norden in Erzroum Under date of Sept. 4th He expects to leave for Trebizond Sept 14th J.W.S.

Rec'd. Nov. 16.

Trebizond, Sept. 18/62

Rev. Jacob Goodell
Trebizond

(Ans March 11/63)

Mt Sir Persia Jan 14/67

Rev. N. G. Clark

Dear Brother

The last mail brought us very satisfactory news of the certainty (D.V.) of the return of Mr Cochran & family in the Spring. His letters also mention an inquiry made at the Rooms whether, the Mountain Nestorian work, could not be superintended from Van. The above facts along with a remark in a letter from Mr Parmalee, to the effect that his family in probably enjoy good health with our kind of summer life, have given occasion to my writing you now.

After Mr Cochran's return, there is no pressing need of my & my family spending the winters in Oroomiah. It is done rather because our field furnishes us no winter home. The training of helpers for the Mountains, the supply of books & the intercourse between the Nestorians of Oroomiah & their brethren in Turkey wd continue unbroken if we shd go to Van for the Winter instead of coming to Oroomiah. The above connections with Oroomiah are indispensable; but if we spend the Summer in

Gawar & the Mountains & select & send young men to be trained at Sir. & girls to be trained in the female Seminary & if we have an Annual Meeting to arrange the work, there is very little we can do more for the mountains by coming for the winter to Oroomiah. But if the Mountain work now is, we could do much by going to Van. A connection of our Mt field with Van seems very necessary. At times it seems indispensable. It made a link to join it to the other evangelical movements in Turkey. It made just now the influences which flow in civil channels - and these must all come from connection with Van. They cannot come from Oroomiah which is in another Empire & farther East. So I am convinced it would be better in the Autumn, for us - instead of going out of our field & country into Persia, to follow the currents of government & trade & go to Van. We could do much more for the work in the winter. It wd give a strengthening, bracing influence & supply a missing link to the Mt field, as it is in Turkey & Van is the Governmental Centre. Thus with the help of Oroomiah, & with Gawar as the basis for the summer, it seems to

me, it wd be adding a new influence of efficiency to our Mt. work, without lessening any that now exists, were we to make Van our Winter home.

Then considering the great lack of Missionaries if our residence in Van wd make it possible for some Missionary to the Armenians who is waiting for a Companion, to begin labors there it wd be a great good gained to the perishing Armenians. | Then if Mr Parmalee by joining in our kind of summer life - could lengthen his Missionary usefulness, it wd be worth the change of field certainly to save him to the work. The remark in his letter is as follows. "Your life (~~[illegible]~~) must be rather a hard one but I should think conducive to health, I dare say my wife wd get vigorous on such a manner of life, But the prospect of joining you in your work there (though a pleasant one) does not seem very near."

These things combined have seemed to present a question of duty. If all concerned, - the Committee, & the two missions Nestorian, East Turkey - & especially Mr Parmalee - should agree to such a change it would seem clearly such, & I wd be very willing to aid in occupying Van the coming Autumn. I would continue to labor as a Nestorian Missionary * in connection with this Mission

The Missionary to the Armenians could come as a member of the East Turkey Mission. Or another way - & I raise the query whether it be not a better one - would be to have Van attached to our field. Our field now has in it Nestorians in both Persia & Turkey - & Armenians in Salmas ~~& Turkey~~ Tatizes in Persia - & in Gawar & other Mountain districts in Turkey. It would but be enlarging our field in a line with its present constitution & territory. It would be a decided advantage to our Mission to have sister stations. It would help the Nestorians to grow in character & self reliance & missionary zeal. Van would naturally unite with the Armenian field in Persia. As there are 40,000 Nestorians ~~under its~~ government there would seem to be a reason for joining it to the Nestorian work, especially as in several districts Armenians & Nestorians form a mixed population - From Van to Gawar - 30 hours) such is the population much of the way. Our house in Gawar is in an Armenian town with several Armenian families who have removed there from Van. Van too is but five to six days from Oroomiah & more than twice as far from Kharpoot the centre of the East Turkey Mission.

I send this open to Mr Parmelee. He can add his own comments. I await the indications of Providence asking only to know what is the Master's Will

Very truly yours, J. H. Shedd

Nov. Geir. Fac.
Rec'd. Nov. 26. 1887.
Ans.

Sir Pricia, Feb. 11. 1867

Rev N. G. Clark

Dear Brother

All in our Missionary circle are enjoying good health & the last month has crowded with our usual labors. // The most cheering intelligence of the month is the manifest presence of the Holy Spirit in several of the villages. The most marked example is Suberghan, about 25 miles north of the city. The pastor is a leading man in every good work among the Nestorians, & his wife is a superior woman. The most evident preparation for the work of grace was; (1.) Enlarged benevolence - many of the brethren & sisters giving out of deep poverty. (2) Reformation in habits of wine drinking. By great exertion on the part of the pastor every communicant unites in a pledge of total abstinence. (3.) Faithful, & personal efforts by the pastor with every male member of his flock, & the same by his wife with every female. In this spirit they began the work of prayer, & before its close, more than a score of persons were deeply awakened. Since then the number has greatly increased, & many are rejoicing in hope. The work bears

the stamp spot of outward excitement, but of pervading stillness & deep feeling. The details are very interesting & encouraging, & if the ingathering fulfills any thing near the present promise, the company of believers will be greatly strengthened, & many souls saved in that large village. In several other villages there are seasons of refreshing, & marked indications of the Spirit's convincing & converting power.

The last Conceit was an occasion of unusual solemnity & interest. Rarely have we seen a time when our helpers seemed so ready for a revival, & so evidently longing & laboring for the conversion of souls. We need to pray unceasingly, lest the winter pass without the abundant outpouring of the Spirit we desire. In the two seminaries there are hopeful conditions & a few cases of genuine awakening & perhaps conversion.

Very truly Your brother in Christ

J. H. Shedd

Seir, Feb. 11, 1867.

Rec'd Apr. 2.

Missionary Herald

Mt Ararat Persia June 27th 1867

Rev. N. G. Clark D.D.

Dear Brother

I take pleasure in acknowledging your letters of Mch 29th to myself & of Apr 6th to the Mission. We have from Constantinople the bare announcement that Mr Parmalee & family are going to America. As yet we have heard nothing from the E.T. or W.T. Mission in regard to Van & know nothing of the movements of Mr Richardson. We desire to thank you for the fraternal views expressed in your letter of Apr 6th. It is now the time for making up our estimates for 1868 & in doing so the suggestions in your letters & the plans adopted in the "Report on the Tabular view" are prominently before us. We are met by many difficulties in leading the people to sustain their own institutions. The two points, most embarrassing at present, are the intrigues of the papal monks & the civil distraction of the people. The papal intrigues are rife & sometimes thwart our best efforts. In Gueljachan a large village, for example, the people, embracing the evangelical party & the best part of the Old Party have united & subscribed about $300 (in gold) to rebuild

their church. But a single papal house, backed by the Lazaneto, who have bribed the authorities, have succeeded for more than a year in preventing the building. In Charagoosha a village of 30 houses the same game was played, but finally the papists were defeated. The people there are very poor, but have raised about $40 toward building the church. For the rest they have received aid from the funds in the hands of Mr Alison. In some other villages places of worship are in process of erection. In Aliabad - a poor village of 25 houses the people ~~furnish~~ raise about $30 to rebuild their church & we have aided them to about the same amount.

"The feverish, unsettled state of the people in their civil affairs is a more serious obstacle. As the spring has opened, the oppressions of the Mastus generally have been very severe, & in some places unprecedented. To give you as nearly as possible a correct idea of our difficulty, I will cite the condition of Saatloo. It happened to fall under my observation a day or two since & is a fair example of nearly all Broomiah. Some are better off, some worse, but this shows the average condition of the people. In this village there are 45 houses. The

owner of the land is a Mussulman Agha, & the Nestorians are his tenants - or more nearly, serfs of the soil. About half the lands of the village - & the best lands - are cultivated directly by the Master, in vineyards, rice fields, mellons, grain &c. The cultivation of these fields of the Master is done by the people of the village, under overseers & without pay. This takes from the village in a year, near 2000 days' work, & at the time the Peasants are in the greatest need of working for themselves. The Master occupying so much land the consequence is, that 26 out of the 45 families have no teams or fields, & live only by days' labor. They receive from 10 to 15 cts wages per day, but fail to find work a considerable portion of the year. Many of the young men spend the Summer months in Georgia, exposed to the worst influences of irreligion & vice. Each family must pay out of its earnings about $4. taxes - or the value of a months' work. Most of them are in debt, & barely succeed in finding food & clothing of the poorest kind.

"Nineteen of the 45 houses own teams of buffaloes or oxen, & cultivate, on an average, perhaps 20 acres each, per year, - in grain, rice, cotton, & vineyards. Of grain - the chief product -

the Master furnishes the seed & takes two thirds of the produce - clean grain & straw - from the threshing floor. From a ~~sixth~~ tenth to a sixth of the remaining third the peasant expends to pay expenses of the Master's servants - overseer, water master, field master, guest master, &c. Of rice, each family sows two or three acres. Half the seed is from the Master, half from the peasant, & the product is equally divided. On the Peasant's half, there is a loss - as mentioned above on grain - from the fees of numerous servants; And in the winter the Master's rice must be beaten out & cleaned by the villagers, with little or no reward. In Cotton, the ~~tax~~ rent paid on each acre is $3 cash, & 8 lbs of clean cotton. The yield is small & the quality poor - very often owing to the Master's deliberately using the water of the peasant's fields for his own, or even selling it to neighboring villages. ~~Every~~ house, usually, raises only enough cotton for its own wear. On Vineyards, the tax is $2.50 pr acre, & certain requirements in presents of grapes, fuel &c. The vineyard is the most profitable product to the peasant; but only a limited quantity of land is ~~then~~ permitted to be used thus. The peasant is obliged to use his team, often, in working for the Master, to the injury of his own crops.

He must, in addition to the house head taxes, paid by the laborer, as stated above, pay taxes on all buffaloes, mares, cows & sheep. Then on all the taxes of the village, twenty percent is added by the Master for expenses of collecting. If any one fails to furnish the money promptly (which from necessity often occurs) the bastinado follows. If the husband is absent the wife is often beaten. If any property is owned it is taken to pay taxes & nuts - even to the bed clothes. Mussulman servants are continually in the village, much in the character of overseers among the former slaves of the South. There are endless annoyances, & injustices too numerous to mention, & no peasant can remove his family from the village unless he run away, as the slaves did to Canada.

"Sum up the above conditions of Nestorian life, & you can readily see why the people are often hardened, distracted, disheartened, & why they are vagrants & beggars & a prey to vices, & why, now & then, they deny their religion & become Mussulmans. You can realize how difficult it is to prosecute Gospel labors, during the Summer months, & how difficult, at all times, to train them to be self supporting Christians". //

This district has just been visited by the Russian Consul General of Tabriz. On his arrival in town he was treated with some incivility by the Prince's son, the acting governor. What was the young man's surprise to find his private apartments invaded & his carouse suddenly arrested late in the night by the Consul & a few of his retainers. The numerous guards all stood back in alarm, & the Consul seized the young man by the hair of the head, roiled & kicked him & then left as suddenly & unceremoniously as he had entered. It was a daring act & made a very strong impression of the power of Russia. Rarely has our city been thrown into such excitement. Such is the government, that all except the Khans would be overjoyed to have the Russians take the country. The Nestorians have taken advantage of the Consuls visit to present a petition, begging aid in their hard lot & if there be no other remedy, that they be permitted to emigrate to Russian soil. The efforts of the English Embassy have resulted thus far in increasing oppressions & now we shall see what will come of the appeal to Russia. The Consul's relations to our Mission

were most pleasant & friendly. If his visit had any further motive, than a trip of pleasure & health it was political rather than religious. I just learn that the French Consul from Tabriz has just on a visit entered the city.

On the 3d & 4th inst was held the annual examination of the Female Seminary. As I was not present Dr Perkins has kindly furnished the following brief notice. "The services were all duly interesting & very satisfactory. The examination of a class by Mrs Rhea on the Minor Prophets – the class having used the Commentary of her saintly husband – surpassed in thoroughness & mastery of the subject any examination ever before held in either Seminary, & profoundly impressed the large & intelligent audience in attendance. Seven very promising girls were graduated on the occasion."

A few days since Mr Labaree & myself returned from a six weeks tour in Koordistan. We visited Gawar, Jilo, Bag, Ratan, Nerwa, Amadia, Chāl, Tkhoma & called on the Governor in Julemerk & on Mar Shimon at his residence. We met in Memikan the brethren of Gawar, Jilo & Bag in their semi-annual Conference, & in Amadia the brethren of the Western Districts in a similar meeting

Both meetings were very harmonious & quite satisfactory. An excellent spirit prevailed throughout & a disposition to work with new energy & faithfulness. The meetings were fruitful in good plans for increasing the efficiency of the work. The brethren in Menikaw examined & set apart a young man — a member of the Seminary — as their preacher & sent him to labor in Jalalana in Jaffna. The Monthly Concert collections are to go to his support. The Protestant upheaving in Jaffna two years ago has, in a great measure, settled back. Many of those who then desired to separate — had not sufficient root to endure persecution, but there can be no doubt that the movement prepared the way for abundant labors in almost every village. Union among the Protestants, a reasonable degree of protection from the Government & consecrated zeal on the part of the people & christians must effect happy results. The very degraded, grovelling, unstable character of the people fills us with discouragement sometimes, but every year witnesses some advance & the present juncture has awakened the brethren to new ~~energy~~ zeal & zeal in the work.

In Jaffna we have encouragement as you see from the following extract from Mr Labaree's

journal written in Zeir. "It is now four years since our helpers were established in this place. They then were forcibly detained here by the chief man of the district, Malik Harow, until he sho^d get word from Marshinow whether he sho^d expel them or allow them to remain. Marshinow sent back only verbal instructions for them to be turned out; but as the Malik had asked his seal to that effect if such should be his word, he declined to act; & winter having come they remained in the village abounding in labors in the Gospel. Since then the Gospel has been shedding its softening, quickening influence & has wrought a change in this wild, rude people. The Sab. School, in the morning dragg for behind many of our Oroomiah Sab Schools was yet one that gave us much joy & courage. I could not help contrasting the boys who were repeating their verses & hymns with the benighted children of Ishtazin (where we spent the previous night & where they are in heathenish ignorance) One little fellow quite surprised me by the correctness of his answers on N. Test. Subjects. An older brother of his died of Small pox a few months since, giving delightful testimony on his dying bed that he was one of the Saviors lambs. On Sabbath Afternoon we

had over 20 persons present at preaching, one of them the second man of the village - Slewor by name - a nephew of the Malik - & possessing more than ordinary intelligence. He gives very gratifying evidence that he has experienced a saving change of heart. He is the father of the two S.S. children mentioned above. He & a young man are the first stones, we trust, of the future church which is sure to be built in this notoriously wicked place. These two & one woman & one girl seem to be awakened this year to their eternal destiny & need. Two men of this place, one of them the Malik, are bigamists both wives living in the same house. In the evening when about retiring the brother mentioned above, came in & we had a long talk together in which he gave me an interesting account of his way out of the darkness & superstitions of his old errors into the saving light of the truth. From the first he was kindly disposed toward our helpers & gave them a listening ear. The death of his children produced a deep impression upon him. When the first died - speaking in his last home of the love of Christ - the father was in great grief. Being absent when the child was taken ill, he thought he died from want of careful nursing & when another son was taken down by the same malignant disease, he gave himself

up to the most tender care of him. He offered sacrifices & made vows of great value to save the life of the child & when all proved vain & he also died the faithful faith in his old hope was completely destroyed & his heart was turned toward God. He has become so constant in his attendance on meetings that the villagers have put upon him the name of "Pilgrim" but being a man of means & position, none dare molest him. Twice Mar Shimon out of spite to Malek Kawa for sheltering our helpers has sent to ~~him~~ Alewoo offering to make him Malek little thinking that he was a greater heretic than his uncle."

Zalana which the native brethren have undertaken as their charge is a village adjoining Zir. In the strong hold of superstition in Jilo - Mar Zaya - the village of the Bishop & a rotten church, a young man of standing & influence, has had a very interesting experience in the Seminary the past winter & we trust really has tasted that the Lord is good & gracious. He is letting his light shine. In another small village, they all are called Protestants from their love of the truth.

In Bog we spent but one night - The only witnesses for the truth in that district of 260 houses are the former chief of the tribe & his two sons one a graduate of the Seminary & the other still a student

The father is a man of rare judgment & zeal & does more than most preachers in laboring to enlighten his people. His son Dra Khoshaba has taught a small school the past winter. If there were any civil protection from the south of Marshimon & the adjoining tribes Bazi would be a very favorable field for the Gospel.

Passing over southward to the Koordish district of Rakan we find three small Nestorian villages, where a feeble helper spent some time two years ago. A young priest & two other young men seem to be the fruits. The young priest went with us to the Nuting in Amadia & was then admitted to the communion. This small district is now occupied by a young man sent by the Home Missionary Committee in Oroomiah.

The next district is Nerwa - where the people seemed anxious to have instruction for their children - but when we saw so little fruit from the labors of our helper that we discharged him from our work.

A day to the South of this is a large village, Ardil - where they have urgently plead for a preacher for two years past. A few hours further south are a cluster of villages among the Zaboo Koords - which Dra Sawo opened to Gospel labors two years ago. Dra Shlemon & Eshoo have labored there the past winter

They gave us interesting accounts of their success especially in turning back the people of one large village from the papacy. One man then has shown much zeal & devotion to the Gospel. These border districts - lying between the Papists & Nestorians - seem to have stronger religious convictions & are far from the influence of Marshimon than the interior regions of the Mountains

The Chaldeans of the Plain continue in a state of Controversy over church ordinances & forms. There are some among them who see that neither the rites of Rome nor of the East can save their souls There is much demand for the Scriptures in some of the large villages near Mosul & good opportunities to preach them the Gospel occur. Allow me by the way to correct the impression that the Home Missionary field of the reformed Nestorians is small. Three fourths of the Mountaineers are yet sit entirely in darkness without embracing in the estimate the large district of Bootan where ~~our~~ teachers are to meet with those from Khapkut for the Koordish Armenians. There then are 50 or 60 thousand Chaldeans or papal Nestorians scattered from Jezireh to Kerkuk & all the Jacobites except those in the cities are properly within the field of Nestorian Effort. The harvest

is abundant; what is needed on the part of our Christians is a more earnest Missionary spirit & stronger desire to send their sons & daughters to the work. It seems to us also, that there is needed at the earliest, moment practicable a missionary or two, to join the station in Mardin, or form a new one in that vicinity, & labor in the Syriac language & push on the work among the Syriac speaking populations in Bootan. Jebel Tour & in the valley of the Tigris the moral desolations in that great valley are deplorable & American Christians should either give the region over to some other church to evangelize or do more than at present for the salvation of the multitudes there perishing.

In Bootan the past winter famine has raged & Hassan has been nearly depopulated. Mar Joseph & Dra Shimon, while the people remained had a very good congregation & school & the people showed commendable zeal in giving to the Gospel. There is perhaps no spot between Oroomiah & there more really promising & likely to grow into a living self sustaining church if Mar Joseph but labors with the right faith & self denial. There are a few persons who give evidence of a change of heart. We have in the Seminary a very

good boy from a village adjoining Kaccan, & also a young man from the dark region near Sirt who promises well.

// "In the vicinity of Amadia there is not much progress to report. In the region, however, there is growth. We spent the night in Dirgime, a village a few hours distant, & were the guests of a very pleasant interpreting young man, who has found the Savior & is laboring to spread his love abroad. He has been the means of enlightening his wife & her father, mother & brother, one deacon & four young men, some of whom seemed to possess a saving knowledge of the truth. In another small village there are three persons giving cheering evidence of love to Christ, & the whole village assembles whenever a preacher visits them. // In Benver not much labor has been done owing to the illness of the preacher.

There is a ray of light from Tiary, which is cheering. Dr Isaac used to say, that when the Tiareans are converted they will be the best Christians among the Nestorians. In our meeting at Amadia we welcomed the first fruits of Tiary - Priest Newson, of the valley of Selebeken. We had heard of him as a man of evangelical views, & during the past winter as a

brother in Christ, but we were not prepared to find so eminent & simple-minded a Christian as met us at the mulug. ~~in Canada~~ He has seldom met with a missionary or preacher, but through the study of the Scriptures has cast away all other hopes but Christ, whom he embraces as his sole & all sufficient Savior, with the simplicity of a little child. As we listened to the story of his gradual release from Error, & his growth in light & faith & hope, we were profoundly impressed with the clearness of his views & the thoroughness of his Christian experience, & by the fact that he had been taught by the Holy Spirit. Every body was touched by the apparent sincerity & depth of his piety, & some of our young Christians were quite reproved by his example of self denial & heroic faith. He is a man of much influence, & there are many in Siam who sympathize with him in his Evangelical views. The Patriarch has heretofore depended much on his counsels, & will no doubt very bitterly oppose his new course. //

We spent a night in Châb where a helper has labored with commendable zeal for the three years past. The success has been as great as we c^d expect perhaps, among a people who live among the Lords & are oppressed, degraded & very licentious

Ignorance, superstition, adultery & every vice & passion under some of the Mountain districts of such a character, that it is no figure of speech to say we are laboring for the heathen. The patience of hope is a virtue largely called for in such districts as Jalo Chal & Dinver. In Arbush a small village near here, there is an entire unanimity in attending meetings & there are a few persons who seem to have been reached by saving grace.

In Tkhoma, the past year as usual there has been a state of lawlessness & confusion. In the Autumn Marshimon on his visit to the district was instigated by the enemies of the Gospel to a violent course. He commanded that our preachers should receive the punishment of murderers according to Mountain usage, viz be stripped of their property, their houses burned & themselves & families made fugitives. But the Evangelical party & the relatives of the ~~preacher~~ deacon specially threatened rallied so strong that the command proved vain & the result was an increase in the congregation. Later the whole of Tkhoma ran a very great risk of invasion pillage & massacre by Turks & Koords. A very bitter feud has been going on between a village of Tkhoma & a Koordish village of Bag. Last fall the Tkhomians carried off the flocks

of the Koords & broke up their village. The Koords sought the influence of a noted Sheikh who went to Bagdad & by enlarging & coloring the story, secured from the Capital a firman that all Ishoma be given over to condign punishment. The Ishomians are bad enough & have grievous sins to answer for, but in this special instance the Koords were the more to blame & by the vigorous efforts of Mr Rassam & the English officials in Bagdad & Constantinople this impending doom was stayed. The result is a more subdued & quiet state of the people than has existed for several years. The two days we spent there were every way pleasant. On the Sabbath I spoke in three villages & in five different places to very respectful listeners while Mr Labaw had a congregation of 50 at the stated place of meeting. In one place a company of men observed us passing & earnestly entreated me to turn in & preach to them. The neighbors gathered quickly, & a season was spent in expounding the words to men, who, judging from the serious attention they gave, were really hungering & thirsting to hear. If only a small degree of civil protection could be obtained for the friends of the truth, there is every reason to believe the work wd speedily grow in Ishoma.

One Old Priest — Oshana of Gundukta — who 20 years

ago received the light while copying for our press in Oroomiah has now come out boldly for Christ. Two years ago he attended the Conference in Amadia & professed his faith but was not then received to the Communion. The two years past he has grown in the charness & fervor of his testimony for Christ, & has overcome many temptations & weaknesses. He has been the scribe of Mar Shimon, for almost all writing that required care & the patriarch will keenly feel his changed position. We trust he will prove a true disciple & do much good. There are a number of persons in Tkhoma who seem ready to take up the cross & profess Christ. As yet there has no communion been held there, though arrangements are made for it begin this summer. Two years ago a young Priest ~~[illegible]~~ name also Oshana — united with the Communion (he has been mentioned I think in letters from Siir) Since then he has finished his course of study at Siir & the past winter was the teacher of the Ancient Syriac. His growth in Grace & knowledge this zeal & ability give us great encouragement. It is an interesting fact, that nearly all who have come out on the Lord's side the last three years, in the Mountains, are men of superior character, & it is a suggestive fact, that in the old Nestorian Church there remain but

two men of any learning, or who even can decently write a letter; & both these men are nearly evangelical in their views" // One is Br. Yuzis of Ashitha who preaches & talks like a true Christian & the other is the only monk among the Nestorians - Dr Yonan of Tkhoma. He is a warm friend of the Missionaries & Br Newson & Br Oshana (last mentioned) were his pupils & from him received a portion of their light. He has been the past winter in Mosul & made an abortive Effort to bring about an understanding between the Chaldean Patriarch & Mar Shimon. After a full statement of the case the Patriarch turned on him with abusive language & anger. saying "You have got all your arguments from the Protestants You are yourself twelve parts Protestant, two parts Nestorian & perhaps you have a small fraction of inclination to us" (the papists)

No. Hoonah

My letter is already too long & I will only add that the best method of organizing & securing efficiency in our Mountain work has been a serious problem. We have gradually come to depend much on the Conferences - similar to those we have just held - as the best means to mould the work One such meeting enables the Missionary to see more

influence in a concentrated & productive way than weeks of visiting congregations could do. The Annual Conference for all the Mountains meets once a year in Sept. & the two smaller assemblies are semi annual the one embracing in its bounds the eastern & the other the western districts of the Mountains. As a nucleus for churches the field has been divided into districts & the most experienced & competent helper is made the pastor, administrator of the ordinances & scriptural Bishop. There are now six such communions. Gawar East Side 13 members West Gawar 17. Jalo & Bag 7. Gehoma & adjoining districts 14 Amadia &c 12 & Bootan 5. The present summer is the beginning of this arrangement in its details & we indulge the hope it will be productive of good & that as the members increase new communions will be set off & gradually churches complete in form be organized.

Mt. Sir, June 27. 1867.

Rec'd Aug. 27.

A. McDougall

Sir. Persia. Nov 16. 1867.

Rev N. G. Clark D.D.

Dear Brother.

Your letter of date - Oct 19/67. reached us two days ago. We rejoice greatly at the good news from the Meeting of the Board in Buffalo & especially that there is likely to be so large a reinforcement of the missions the coming year & the opening of new fields in China. At the general Conference - reported by Mr Cochran last month - one feature of interest was a historical discourse by the head teacher in the Male Seminary reviewing the Evangelistic Efforts of the Nestorians in former ages - in Tartary & China. Much interest was added by a fac simile copy of the noted Chinese-Syriac inscription sent us by Mr Hartwell. The time is fast coming we hope when our Station will no longer be the most Eastern out post on this side of Asia. The Church must follow the Example of Russian Conquest, planting a line of Spiritual Stations eastward till they meet those of China. It is now time for the advance viz Tabriz, Kamadan & Ispahan & we hope these important cities in Persia & their Armenian Populations will soon awaken the prayers of American Christians & call forth the men

needed to carry the Gospel eastward

Our missionary work the last month has been rather preparatory for the winter, than fruitful of any special results to report. The district conferences of Rnachewr & delegates, in the three divisions of our Oroomiah field have been held with much to encourage in the harmony & good spirit manifested. In two of the conferences examinations for ordination were conducted by the Native brethren & missionaries. The thorough examination in one case held in Gulpashan ~~especially~~ ~~was~~ a large village near the city was largely attended by the people, who were much impressed at the weighty responsibilities involved in becoming a preacher of the Gospel. The ordaining prayer & laying on of hands in both instances were by Mar Yohannan. One person was ordained an Elder or Priest & four persons, deacons, the office of deacon corresponds very nearly with that of licensure in our American Churches. Priest Yacob thus ordained has been for several years a colporteur & evangelist in Russia chiefly among the Malakans. He desired ordination that he might be able to administer the ordinances to the converts he has been the means of gathering among that hopeful Russian sect. He is a man whom we delight to have among us, full of the Holy Ghost

of faith". One of the young men ordained deacon has spent a year in Bitlis, to fit himself to labor among Armenians, & has entered on his labors in an Armenian village in Broomish - Dra Shimon of Sivas. Two others have been engaged as catechists & preachers but now are specially set apart to the work, Dra Jacob of Karaghaj & Dra Baba, who expects to labor in a community of Nestorians & Armenians near the Southern extremity of the lake of Broomish. The other one is teacher in the Male Seminary Dra Yohannan.

The questions before these district conferences have related chiefly to self support & the Christian walk. In self support there is a commendable hopeful spirit & an advance generally in the contributions ~~in the contributions~~ so far as the annual collections have been taken up. In the question of Christian morals, the great temptations are wine drinking & excess in dress and feasting at their weddings. We have to lament that some of the Christians & even preachers have fallen into sinful conformity to the world, but we rejoice that generally the conscience is aroused & earnest efforts are made to walk in the purity of the spirit, in the midst of the wine drinking & weddings of the seasons.

As the best means of preserving what our native

brethren are doing & the Spirit in which they do it. I have translated the portion of the minutes of the General Conference which have been printed. It is simply the action taken, on each topic, without any view of the discussion by which it was reached. It forms a tract of seven pages in Syriac & being in each Congregation, the decisions reached are more likely to be put into effect. A similar tract, containing the action of the Conference of Koordistan held in Sept. has also been printed. We have now entered upon the winter - the season for spiritual fruit, and as the native brethren said in their conference. I think the missionaries can humbly ~~repeat~~ repeat "we fully believe we shall see revivals" May we not expect that many in America who give their substance will add the richer gift of earnest prayer that God would bless our work. I deem your suggestion of gathering a praying laboring force on special places of effort as one of great value & I trust we may act upon it.

The two Seminaries are fairly opened for the winter. In the Male Seminary are 36 pupils of whom 14 are from Koordistan, & the rest from Persia. But 3 are in the Theological Class. A few days since the School was visited by a young Prince from Teheran - the Chief Engineer of the King & a very intelligent and

well Educated man. He seemed much interested in examining the boys in Geography, Persian, &c. & Evidently was pleased with what he saw.

In the female School we a considerable number of new & promising pupils. Miss Rice's health is so far restored that the number in attendance is much increased over last year. The whole number is 32 of whom 2 are from Gawar 2 from Tekoma & 2 from Bootan.

We have this winter a greater number of colporteurs at work than usual. Two have gone again to visit the Armenians of Hamadan & Tekahan. One is engaged among the Chaldeans in the Valley of the Signs. One more or less among the Mountaineers, and as an experiment Priest Yacob mentioned as recently ordained is employed in Oroomiah & adjoining districts as agent for selling books & the Rays of Light. Another good man is much needed to visit the Armenian population to the East of Tabriz. We mean to make a more strenuous effort to sell books in every direction that the way opens.

In the way of missionary tours, Mr Coan has made a visit to Soldooz & Mr Labaree to Sergawer besides our usual tours on the plain of Oroomiah. Mr Coan has just returned from a longer journey of a 15 days

to Tabriz. I have not learned the particulars except that his visit in Tabriz was a pleasant one

I have also made a visit of two days to Gawar attended the fall meeting of the Brethren of Gawar & Salov. The General friendliness on the part of the people & their readiness to listen to the Gospel is favorable but the visit was marred by difficulties among the brethren & in those districts the work is such as calls for prayer much more than praise. Dr. Jamo well known as an able Evangelist is now not employed by the Mission & in consequence has shown a spirit we hardly expected to see. He has been making efforts (abortive thus far) to raise an English party & go at its head to Jerusalem.

In the Western side of the Mountains a raid has been attempted upon the Nestorians by the Chaldean Patriarch & French Monks, but the results are very meagre. One small village only has joined the Papists & that nominally more than really. Our work on that side is thus far successful in muting and exposing the Papists. The light & truth taught from the Bible has opened the eyes of the people to the Papal errors. Mar Shimon has ceased his persecutions & there is some prospect of more quietude. The constant distraction is a great drawback to the Gospel & our work is suffering for want of more organization as well as from the weak character of many who are laboring in it.

Very truly Yours. J. H. Shedd

Seir, Nov. 16, 1883.

Rec'd Dec. 24, 1883.

Oroomiah Nov 16. 1868

Rev. N. G. Clarke D.D.

Dear Brother

Your letter to the Mission of Aug. 2nd came in our mail of last Thursday. Mr Labaree & family had anticipated the views of the Prudential Committee & on the 5th inst left for Tabreez. They will doubtless report themselves from that place. It will be gratifying to them, as it is to us all to know that the Prudential Committee cordially approve of an advance eastward. It seem to us an auspicious event that the largest city of Persia - after being so long desolate - is again to become a Mission Station. & that the finger of Providence points eastward as a field for our energies. We have been trying for many years, to plant the Gospel to the westward, in the Koordish Mountains, & thus far have failed of our expectations. Let us turn to the scattered Armenians of Persia, with hope of better things -

Our work in the Mountains this summer has been more unsatisfactory than ever. The defection of some of our helpers to the high Church Movement, the half-heartedness of others, the fickle, lawless people, & an unsettled, distracted Government, have all contributed to make it a summer of trial. Those who have been true & faithful in their labors have found little to do. Mr Cochran

two months ago reported to you the condition of Gawar. I have recently made a visit of a few days there, & seen their oppressions & sorrows till my heart was sick. In Memikan the people have had poor crops, & what they have reaped has been literally devoured by Turks & Kurds, till all but five or six houses have fled, & they are obliged to sell their animals or go in debt for bread for the winter. In the other districts, between Gawar & Amadia, other reasons have made the summer barren. So that all together, it is a time when contraction in our operations has become imperative & easy. Thus the helpers have been cut off for complicity in sending a paper to England with counterfeit seals. Two have been discontinued from employ because their work did not seem to warrant further outlay & one or two other cases are now before us. One — the former colporter — has been suspended because of certain traits & habits which unfitted him for the work. Bishara of Dara — the most highly educated & competent man in the Nestorian tribes is also suspended on account of his equivocal position in regard to the high Church movement. He & his wife have been visiting Urumiah for a few weeks & we have conversed fully with them. His wife is a most devoted & true hearted Christian & may possibly save her husband, though from his conduct & spirit we have great fears that he has loved this present world more than the work of humility, patience & self denial to which the pure Gospel calls him. The helper

supported by the Sab. School in Clinton N.Y. has come home sick & probably will not again be able to return. On the other hand Dra Lamo who a year ago gave up preaching for his farming has again entered upon labors in Cherdewar in place of Dra Sego who has become a colporter. Two other preachers are stationed in Gawar, in Diza & Mesnik in. One Oroomiah man, with his faithful wife, is in Jilo. The people themselves, ignorant & degraded & avaricious form the serious obstacle there, but there are some signs of grace & they will surely reap in due time if we faint not. One young man labors in Bag - a native of the place - together with his father & brother he is doing much to enlighten the people. His school was broken up by Marshimon a few months ago. There is one preacher in each of the two large villages of Tkhoma where we have access, but as that district now is they can accomplish but little. One Oroomiah man is in Benver, has his hands full of work, & one man is stationed in Amadia & has many opportunities of doing good. The work of Mar Joseph in Russian-Bootan is more flourishing than any other one place in Kurdistan. We have regretted it very much that a visit to them was impossible. They greatly need such a visit to set in order the things which are wanting.

Dra Sego of Cherdewar & Drakhman Eshoo of Jilo have become Colporters & have just started out on their winter's work, dividing the field between

them. In the northern division of the field there are over 150 Nestorian villages, besides a large population of Papists & Jacobites who speak Syriac & also a large population of Armenians, utter mingled with Nestorians in several districts. In almost all this vast tract for which Dr Perkins is Colporter & Evangelist there is no stationed preacher or congregation & in many of the villages the people have never seen a preacher or owned a printed book. In the southern division, there fall Jilo Bas Tkhoma & several other mountain districts & also a large population of Chaldeans & Jacobites in the vicinity of Alkosh, Mosul & further south. These two men will probably receive a part of their support from the Bible Society. They are to visit every village with the written & spoken word of life & to remain as long in each place as the people will receive them gladly. We have reason to hope the plan will result in much good.

This is the report, (though it needs confirmation) that two clergymen of the Church of England, have reached Mosul in company with Mr Rassam, the British Vice Consul.

We have our anxieties, respecting the great work committed to our hands both in Koordistan & Persia. But there is a blessed resource in all times of anxiety. It is the Lord's work; the means for advancing it are in His hands & to Him we must look. It seems to

me, that we must be content to wait as well as labor, for the fruits in the Koordish Mountains. We may have to wait till Government, order, security & Gospel influences, come up from Van in the North, Mardin in the West as well as from Oroomiah on the East. The field is now too isolated from other parts of Turkey. It cannot be a centre of itself. The people have not the strength of character to organize & stand up alone, even if a way were open for them to do so. There is every reason to urge the occupation of Van as a mission station, that the strong Evangelical Movement among the Armenians, may come to the feebler one among the Mountain Nestorians. The work from Mardin must reach the western side in the same way while our seminaries, colporters, & helpers at a few leading points, keep the Gospel before the people & supply all real demand, without our attempting to plant & preachers or teachers gratuitously in so many villages, with so many failures.

Our Mission Circle are all in usual health except Miss Mary Cochran, who is very feeble. The Angel of death has not visited our number for more than a year & a half I think, a longer interval than has before occurred for ten years. Our visiting work is now upon us & the time & strength of every

one are fully taxed. Mr Labaree's work has been committed to my care for six months & my family has removed into his house in the City. The Male Seminary in its usual form will not assemble this year under the conviction that the work in the villages is more imperative. A class however of about twenty of our Preachers & advanced pupils is now in session in much the same manner as the Class last June. The Female Seminary has opened prosperously with about thirty pupils. Miss Rice wishes me to say that she sent a long letter designed for all the Sabbath Schools contributing to the support of pupils in her School. She sent the letter last Summer & expects copies of it to be multiplied at the Missionary House. The General meeting of the Native brethren has failed for this fall, as the Church building in Ruperghan, where the meeting was appointed to be held was not completed, & no other suitable place presented itself. One of the district assemblies has occurred & the other two will meet in a few weeks. It is the season for taking up the annual collections in the Congregations & we hope for an increase of benevolence over former

years. The Lord has crowned the year with his goodness & the necessities of life are cheap & abundant.

The Ardashir Church has reached completion under the efficient superintendence of Dr. Perkins. To secure this completion the present season & with the funds at disposal, Dr Perkins has spent much of his time, the last six weeks on the spot personally superintending the work from early morn till late in the evening. The dedication on the 12th inst. was an interesting occasion & called together many of the most intelligent & evangelical among the people. The Church is built of burnt brick - roofed with arches and domes & is really by far the finest structure of the kind among the Nestorians of Persia - massive ample, substantial. The ground plan is 74 ft by 42 & the total cost including the wall around a large yard has been about 691 tomans. or less than $1500 - a very small sum for so large & fine an edifice. The funds for its erection as you are aware are contributions from the Shah & some of his Ministers from the Foreign Representatives at Court - & in Sabrez & from English friends.

Yours Truly J. H. Shedd

Oroomiah, Nov. 16. 1868.

Rec'd. Jan. 7. 1869.

8 ans Jan 16 1869

Tabreez Persia
Apr. 6. 1869

Rev N. G. Clark D.D.

Dear Brother

Your letter of Jan 16th met me on the road between here & Oroomiah. Your words of encouragement cheered me & afforded themes for reflection as I rode over the wide waste over which one approaches this city. I feel constrained to send you a few notes, in a more familiar & personal style perhaps than is usual in our monthly mission letters.

The last mail from the mountains had considerable that was hopeful from nearly all the districts. The Colporters report well of their work. Especially is it cheering to know, that in some places, where not a cent has been spent by us, the Gospel leaven is working. In one village, a company of seven true converts; & in another place – one of the most superstitious possible – a congregation & school have been gathered. I hope in a few weeks to report more fully of the mountains & especially of the the Colporter work & as I want to hold up your hands in the keeping the children interested I will try & write to them soon. One young man has been sent for three months to meet an urgent call in Bag & the Preacher of the Clinton Sabbath School – after a long illness –

returned to the wild Kurdish district of Ardil.
A few more of our mountain helpers will probably drop from the list & I hope none will remain but those of a true & earnest sympathy with the work.
In time we shall tack about, to the position stated in your letter which we ought always to occupy, viz "making grants in aid to the truly deserving as helping them & not as if they were helping us". From the Episcopalian Missionaries we have no reliable information - I may be pardoned for urging again the occupation of Van as soon as possible. I hope the Kharpoot Anxiety for "first rate men" will not too long delay the occupation of that important field. After the harvest is ripe, it must be gathered or suffer immense loss

In regard to the Ardashai Church - about which you inquire, the Mission had no voice in the enterprise & never had much sympathy with it, as put into operation. The Evangelical party & the Old party were equally represented on the Committee for building, appointed by the English Consul & Ambassador. Dr Perkins acted as Mr Alison's agent in disbursing the funds & in overseeing the work. Further than this, there is no security that it will be used for Evangelical purposes. It is according to law in the hands of the Bishop of the Armenians

Since finished it has been used by our congregation & probably can be always with no other obstacle, than the unfitness of the edifice itself for worship. It is not likely as at present to be of much use to anybody. The foundations were reached by removing several yards depth of soil accumulated in centuries past in the form of an Ash hill. So its position is very low & the original soil reached at last is naturally marshy & as it is not drained, as soon as the wet season set in the floor of the church became too damp for use & now the brick pavement lies in mud & the walls several feet from the ground are saturated by the moisture

Our work in Oroomiah, the past few weeks has been blessed by the Spirit's presence. Mr Cochran's labors in the large villages have been specially instrumental in good. In Digala, Grogtapa & in the city seasons of great interest have been enjoyed & we trust not a few souls saved. Two years ago this time, the heavens above us seemed fraught with blessings, but last year was a dearth to human view all year long. Perhaps it was unavoidable in the pressure toward self support But I suspect much of it was due to the jarring relations & conflict of views in our mission circle This year the Lord has chastened us. We have prayed more & had more harmony & love & we seem now

to have been led back & our work to have recovered the hopeful aspects of two years ago. We are encouraged to labor fully believing that we are to see still richer refreshings & a rapid growth of the little Churches in self denial & self support.

I have greatly enjoyed my visit here, both in Rev. Labaree's family & in looking over the work & prospects in this great City. I am deeply impressed by the wonderful opening for the Gospel, & the very liberal & friendly attitude of the Armenian population toward it. Part of the friendly appearance may be set down to Persian politeness, perhaps; but it is remarkable that the Bible, the Missionary, & the helper are received with respect & often with genuine & inquiring interest by every one. Dr. Eshoo & his book store have done a great work. How to reaping results from the present season of inquiry is the important question. The most pressing want would seem to be a really good Armenian Preacher. We w^d have plenty of hearers & might be able to bring things to a head as our Nestorian helper cannot. The second want is the residence of Missionaries to foster & guide the work. By the departure of Dr Perkins our Members are reduced & it will be defficult to spare the force for Tabreez. The case lies something like this - I have now been out here nearly two years & there are many

reasons which will oblige us to visit America
before long. Mrs Shedd's health demands the visit & both
of us for the sake of parents & family interests are
urgently called homeward. The Board I believe thinks
it wise on general grounds for its missionaries, to come
in contact with the fresh life of our native land as
often as once in ten or twelve years. Special reasons
in our case add to the general desirability, a call of
duty which we can hardly delay beyon the year 1870
Provided of course, the approval of the Prudential Com
mittee is granted. Absolute necessity may compel
us to ask for leave of absence next year but I
hope not. But if we sho^d go two years hence, by the
time we c^d return Mr Labaree would have been
on the ground twelve years & should visit home. The
work in Oroomiah cannot be carried on properly by
less than three missionaries & the physician. It can
be managed by three men & the physician incase we
compress the two stations into one for the winter &
do the teaching at Seir in the Spring & fall. This I be-
lieve we are ready to do & thus release Mr Labaree
for Tabreez. But less than three missionaries cannot
possibly do the work at Oroomiah & hence if I sho^d
leave for America, Tabreez would be deserted, Hence
there are two difficulties in the way of Mr L's continued

residence here (1) The difficulty of one family living here without missionary associates. It is not prudent nor wise as regards the work to attempt a residence here without associates (2) The liability of seeing the residence closed after a year or two to supply want in Oroomiah. One hardly has the heart to begin the undertaking & then becompelled to desert it, perhaps when the missionary's presence is indispensable to the progress of the work. In this view it is plain that no vigorous advance can be made in Persia without more men. If a man & his wife could reach us this year so as to strike in the coming winter as associates with the Labaree's as Armenian Speaking missionaries it would exactly meet the case. Or if the assurance of a family's coming next year could be given, that assurance would meet the case & for another winter a family at be content to reside here alone. But if no one can be expected this year or next our work will be great embarrassed & advance among the Armenians except by Colporters we will be out of the question for several years to come. Other fields are pressing, but one man for Persia is a modest request, but so important that it deeply affects the cause of Christ in this empire.

Yours very truly

J. H. Shedd

Received May 31st 1869

Gavelan Persia May 3d 1869.

Rev. Dr Clark.

For. Sec. A.B.C.F.M.

Dear Brother

Your general letter of valuable suggestions dated Feb. 15th has just been received. Myself & family came to this place a few days since for the combined object of health & missionary labor. For a few years past an annual review of the year has been written in May - the lot has fallen to me this time to give as lucid a statement as I can of what we & our native brethren have done the past twelve months in the work of evangelization

(It will be remembered that our mission is the Eastern outpost in the line of stations extending from the frontiers of Europe, through the Turkish dominions into Persia, & that we are the only Protestant missionaries within the bounds of the Persian Empire.) Our nearest missionary neighbors are in Erzroum (300 miles or more N.W.) in Bitlis (180 - 200 miles N of W) & in Mardin as distant as Erzroum nearly due West from us. All these stations were vacant a year ago but now are fully manned. The missing link which would directly connect us with the missions in Turkey is Van (130 to 140 miles N W) Starting Eastward one must traverse the darkness of Central Asia for more than 2000 miles before he will reach the missionary stations of China.

(Our field of labor has the Plain of Oroomiah as its base with a population of about 30,000 Christians & perhaps ten times this number of Persian Mohametans. Oroomiah is skirted on the South & North by the smaller districts of Sooldooz & Salmas & westward a days journey brings us to Erzauer & then the Turkish boundary - whence stretches away the indefinite region of Koordistan with perhaps 100,000 Syriac speaking Christians & a much larger population of Koords. Our efforts embrace also the Armenians of Persia 30,000 or 40,000 in number & widely scattered from this point Eastward for 600 miles to the cities of Teheran & Ispahan. The gospel light is shed more or less directly upon the thousands of Persians & Koords & upon some dozen communities of Jews. All these are in the Great Commission & we must have all in view if we mean to Evangelize Persia The Jews to be sure are a very degraded & despised class & as yet the first fruits have not been fairly gathered - But there is some light among them - in the distant places scattered by our Colporteurs & in Oroomiah from contact with our converts.) A Carpenter in the city - who is a very active Christian has frequent talks with them about the Savior, they come also to the dispensary. Dr Van Norden has been much interested in a young Jew who bought a Hebrew New Testament & spent his last days in reading it. He confessed his hopes were in Jesus - but not with sufficient strength & boldness of conviction to ask for baptism.

(Our work reaches the Mussulman population in the four-

fold capacity of social & general intercourse, Medical practice, Colporter labors & the example & conversation of the native Christians.

The social intercourse is not so great as in former years, nor so great as is desirable. It could be extended, to receiving & making calls daily if any one had the time & talent to undertake it. The general influence gained is valuable & infinitely more so the testimony we are able to give for Christ. Religion is easily introduced & in many cases can be made the chief topic of conversation. We are occasionally obliged to mingle in civil cases, of vast persecution or oppression & the witness we can give to the precept of doing justice & loving mercy is not in vain. Still more impressive is the example of the native brethren, when by their uprightness & truthfulness, & the spirit of forgiveness & forbearance - receiving revilings & blows without returning the same - the corrupt Persians are obliged to confess that the religion of Jesus is purer & better in its fruits than their own. In journeys & touring opportunities continually occur for preaching Christ the only Saviour.

The Medical influence exerted is considerable. At the dispensary, more than half the attendants I believe - numbering many hundreds in the years aggregate - are Mussulmans. For several months past, the Bible has been read & expounded to all who come - before their bodily wants are supplied. Besides the dispensary & professional visits in the city Dr Van Norden has spent several weeks in touring, with the view especially of bearing to the multitudes of Mussulmans whom he meets

the mercies of Christ for both soul & body.

More powerful still is the influence of Native Christians on their Mussulman Neighbors - they are much more bold to speak the word without fear from year to year. Conversations mingled with reading the Bible are frequently reported & the conviction is growing that a change is gradually coming over the views of many of the Persians. Oroomiah is perhaps as hopeful as any other place to influence the Persian mind & the best means for doing so is contact with true Christians about them. The oppressions of the ruling class & the rapacity, immorality & dissensions among their teachers, rather predispose the middle & lower classes to listen to the better religion. Facts are constantly coming to light showing that decided impressions are made. Only last Sabbath, a principal servant of the Agent for the Native Christians came to me declaring in the most solemn manner his desire to profess Christianity. He was convinced he said by what he had seen & heard in the Christian villages, that our religion was greatly superior to his. A short time since another man of standing came to our yards declaring his readiness to risk his life by a public profession of Christ in the Market.

And finally the Bible is increasingly read, by those who know the Persian language. Our Colporters have found it & sold it, within the year past, in the palaces of Princes as well as in humbler places. In Ispahan, disciples of Jesus are springing up from reading it. & in Teheran the door is open

for its introduction among many who disregard Mohammetanism & are in danger of lapsing into infidelity. A copy of the Scriptures was recently presented to the notice of one of the Mushtaheds of Oroomiah & he is reading & discussing its heavenly doctrines in large circles of the learned. We have been much cheered the past year by letters from a warm hearted brother in Leeds England who for years has daily prayed for the Persians & Koords of this region & whose prayers & faith it may be have ascended before the mercy seat & been the secret springs of influence for good. Let Christians pray more for these Mohametans & we shall find the way constantly more open to labor for them. Their souls are precious & Christ has bought them by his blood.

The Armenians of Persia form a population more numerous & more enterprising than the Nestorians. & nothing should prevent us from pushing the Gospel work among them. Within the past two Nestorian Colporters returned from a long tour among the Armenians to the Eastward. They found much encouragement especially in Hamadan & Teheran. In the latter city there is a considerable company of Armenians, very much enlightened & desirous for a Missionary to reside among them. They have just sent, unasked, & urgently requesting a visit at least. A Nestorian Colporter is now on his way to instruct them more fully.

Of the new & advanced position taken by Mr Labaree

in Tabreez & of the Encouragement he finds there you are informed doubtless by himself - We had a call last Autumn from an Armenian village near Khoy. I visited them for a night & found enlightened men who made liberal offers of aid if we wd send them a preacher & teacher who knew the Armenian. But we had none to send. A great need is Armenian helpers, who can go among their own people & teach them in their own language.

In Salmas Considerable has been done in selling books & in enlightening the people - but no Converts have yet openly taken up their cross for Christ. It has been a great loss apparently that the young Nestorian preacher who had fully acquired Armenian died 15 mos ago & his successor is but a stammerer yet in the language. In Oroomiah there have been two Armenian schools, - One in Dreawa a large village an hour from the city there a young Nestorian who acquired the Armenian in Bitlis, is helper. He preaches fluently in both Armenian & Syriac labors for both peoples with equal success. One young Armenian seems to be a true disciple. The other School is in the Armenian or Papist Quarter of the City. In the early part of the winter I started a Bible Class there in Turkish - for any who would attend. It is still kept up with much success by our City preacher. The Sabbath services have also been growing in interest & the numbers in attendance have of late been as high as 60 or 70 many of whom are Armenians - & a few Papists - (and in our Nestorian village Conge-

gations there is an increasing number of Armenian young men who are coming to the light & saving knowledge of Christ) & there is now really good material for a training class, with the view of raising up some Armenian preachers - if we but had a Missionary who knew their language or other competent teacher. (Our Colporter has visited all the Armenian population of this district amounting to about 600 houses, during the winter. In the Autumn he visited the wild region of Kara dagh, lying two to four days North of Tabreez, & found a door wide open for his labors. With the exception of Makoo, a small district in the Corner of Persian near Mt Ararat, he has completed the visitation of All the Armenian districts & most of them within the year past. Taken as a whole the way seems to be opening favorably for the work among them, & the call is urgent for a reinforcement of missionaries to gather this scattered harvest: all the more precious because thus scattered as it must furnish the seed grain for the still greater harvest of Mussulmans.) It will be seen that the Macedonian cry with more or less urgency comes to us from Salmas, Khoy, Tabreez, Hamadan, Ispahan & Teheran - somebody must respond to this cry. It is a favorable omen for Persia that English telegraphs are threading the land & the English Government is waking up to a more active policy to be ready to meet the Russian advances in Central Asia. A large corps of English telegraph

operators are now in the Capital & the other chief cities of Persia & it is now proposed* to send a company of picked officers to train the Shah's troops as was the case thirty years ago when English influence was so predominant in this land. Such influence must help open the way for missionaries & even powerfully protect Mohammedans in religious liberty when the crisis shall come.

Turning now to our main work among the Nestorians, I will first mention the portion of it in Turkey. The past year has been one of trial from lawlessness & robbers from oppressive Government & from false brethren. The Episcopal movement has not yet come to any actual result but the people are on the qui vive, expecting the English Missionaries. A few who were our helpers are leaders in the movement.) It has been a year of retrenchment in our work. The winter previous 23 preachers 1 Colporter & 6 teachers (30 in all) were under our care. The past winter the number has been 14 preachers 2 Colporters & 4 teachers, or a reduction of just one third. This reduction cannot be regarded however as a loss, but rather in the light that Gideon's army was reduced in order to conquer. Many of the fearful & half hearted have turned back. The work will admit of a still further reduction of our paid agents, without repairing its real efficiency. There are no organized Churches or ordained pastors. The licensed preachers (i.e. those who act as preachers & teachers - some of whom are ordained in the orders

of the Nestorian Church, ~~& some not~~ number western are 16, as follows
3 in Gawar, 1 in Jelo, 2 in Baz, 2 in Tkhoma 1 in Chal
1 in Berwer, 2 in Amadia & vicinity & 2 in Bootan. & 2
Colporters. Four of these are employed for the winter only
The male teachers for the past winter were 4. Unpaid
voluntary agents who have congregations or schools 4.
Besides these a young man, has labored part of the year, sent
& sustained by the native Christians of Oroomiah. The Colporters
have labored among Nestorians, Jacobites, Papists, & Armenians
& in nearly every one of the more than 100 places
visited have found opportunity to sell books & preach the Gospel.
They have sold over 300 copies of Scriptures & near 200 copies
of other books at a value of near 120 tomans or more than
$250 in gold. In many places they have found inquiring &
attentive hearers & generally among the wildest & fiercest
tribes of the mountains they have had as full liberty to
proclaim the whole Gospel as in their own villages in Oroomiah. Among the Papists there is less liberty.

In several of the Mountain outstations, the work has been more flourishing than any previous year. Especially is this true of Hassan in Bootan where a community of near 20 members has grown up, about half of whom have united within a year. The liberality & activity of these brethren is very hopeful. At our latest news there were manifest tokens of the Spirit's presence in the Congre-

gation & in other villages in the vicinity there is an earnest call for the Gospel. From two of these villages there are pious young men in the Seminary who can soon supply their wants. In another part of Bootan near Sert where a colporter spent some time the past winter, there is an urgent demand for a teacher. The brethren in Sert are very anxious to have one sent & will do much to hold up his hands by their sympathy & aid, if one sho^d go. Space does not admit of more details, but certainly the difficulties should not deter us from aggressive efforts - rather it is the time to press them - not by increasing paid agents but through the appliances of missionary tours - educating pious self denying young men - making grants in aid to the followers of Christ wherever they approve themselves as earnest & meek & by the support of a few faithful colporters & preachers.

The review of the year presents much the same aspect as former years, among the Nestorians of Persia. The ground occupied, & the method of cultivating it, offer nothing novel or striking to report. In Oroomiah & the surrounding districts of Sulduz, Tergawer & Salmas, there have been the past winter 45 regular congregations & about 25 others smaller & less regular in the hamlets & unoccupied ~~villages~~ places. For the better development & discipline of these congregations they are divided into 3 assemblies or conferences - (called knoosh ya's in Syriac) which meet Spring & Fall. One of these

covers the Southern portion of the plain of Oroomiah & the adjoining district of Suldooz) & has in its bounds the following congregations: Seir, Ahawa, Saattoo, Saralan, Dizzakakya, Alkai, Shimshagean, Koort-lopa, Takya Ardashai, Chiana & Ookea & about 12 smaller congregations not all reckoned as outstations. (The Central Conference covers the villages in the ~~Southern~~ Central portion of the plain & the district of Tergawer westward.) It has the following congregations Two in the City, Mopieawa, Groglapa, Ghelpashan, Charagoo-shee, Ireawa, Digala, Dizza, Charbash, Alwatch, Anhar, Baloolan & Hakky & about 10 smaller congregations in the hamlets (The Northern Conference covers the Northern portion of the plain of Oroomiah & the district of Salmas adjoining.) It embraces the congregations of Ada, Chamakee, Sheperghan, Abdullakande, Yengaja, Sherabad, Karajalod, Nogr. Cowsy Armootaghaj, Gavelan, Oola, Soura & about 10 smaller & less regular congregations.

The corps of preachers who have labored the year round has been somewhat reduced by combining some of the smaller villages under one charge - the true policy is to give to each preacher, a field sufficient to tax his full time & strength & then to make him a real ordained pastor as soon as practicable. There are among the Nestorians of Persia about 30 such fields of from 80 to 200 houses each, & as all these houses are accessible they should all be regarded ~~alike~~ as

under pastoral care & effort. But one of these 30 parishes if I may so call them remains without a preacher, & some of them have overstocked. It is believed that more than half the entire population is now reached yearly by household excitation & in a few of the villages as great a proportion are attendants (occasionally at least) on the house of worship. It is a fact too that in all Oroomiah but 5 or 6 villages — & but 4 where there are evangelical congregations — refuse to open their churches to the Gospel. In the four above mentioned the time is probably near when the evangelical party can peacably enter & claim a right in the ancestral place of worship. Twenty three Nestorian churches are thus occupied a part or the whole of the year.

In the matter of self support a painful feeling sometimes comes over us — that the Nestorians may believe & be saved as hundreds have already done — but their degradation & innate weakness of character is so great that they can never assume the prerogatives & responsibilities of true self reliant Christians. But we have encouragement the past year & must press on. The support of their preachers is now fairly assumed by some of the larger congregations & the principle is accepted by all. The number of active, self denying brethren is too small, but is we trust increasing. The largest sum paid by one congregation was by Degala — four months salary of their preacher & all the expenses of their school. From this maximum the scale runs down through 28 congregations, that have

done something if only giving one tomaun to support their preacher. In the aggregate, the sum paid to our 39 preachers in charge of Congregations, ~~has been~~ 1344 tomans & of this 121 tomans or just about one eleventh has been paid by the people. 242

In the matter of Education the books are all sold except a few pieces in the schools the incidentals are furnished by the people in 2 or 3 villages (one of them Geoglapa) there has been no school because the people failed to take up the necessary collection. In two villages two schools have been in session & in 9 places where there are no located preachers schools have been taught. The whole number of schools has been 45 of these 20 were taught by the preacher in charge & so the expenses are met by the preachers fund. Of the 25 schools remaining 10 have been supported wholly or in part by the the people or in the aggregate they have given - in addition to all incidental expenses - the salaries of seven teachers & the whole salary of 3½ preachers while the A Board has paid for 18 schools & 35½ preachers. Including the work in Turkey the preachers in charge of Congregations - supported by the people have been 5 & by the Board 49. (of teachers 7 have been supported the people & 22 by the Board)

To show the present status of the Congregations they may be divided into three classes. The first class are such as have numbers & strength sufficient very soon to assume all responsibilities & be organized into self supporting

& self controlling churches. Such are the communions in the City, Geoglapa, Ipel pashan, Digala, Dizzatakya & Superghan. They must step from under our patronage & show completed missionary work. The second class are those where the work of self support is begun but that need a growth in ability or self denial before they are ready to assume full responsibilities - Such are the majority of our Congregations (20 or more in Oroomiah & 3 or 4 in Turkey) In these we have witnessed some progress the past year look for more in time to come. The third class are the purely Missionary posts, where the congregations are still so feeble or so backward in Christian duty that nothing, virtually is done, Such the past year have been about 10 villages in our Persian field & as many more in Koordistan.

There has been in the year now closing a steady growth in some other things of vital importance - besides self support. such as Church discipline - temperance - & Christian fidelity & real hard work - A year ago there was danger of a reaction toward the old Church practices in regard to Baptism & the Communion. It took its source largely from the pressure on self support. As the teachers saw they must get their bread from their people, the faith of some failed & they thought it was time to compromise & keep on good terms with the masses. In some of the Congregations, where we might have hoped for better things - as in Geoglapa & Digala - the struggle was a serious one But public & private instruction from the word of God & considerable

missionary Effort & some Authority & more than all the influence of the Holy Spirit - have tided over the crisis & unless the coming of Episcopalians shall again open the question, it is so far as we can judge set at rest.

A weak conscience & sinful conformity to the world, in the use of wine, has been another source of anxiety. In this district where a gallon of wine costs but a few cents & grapes often sell ~~for~~ 3 lbs for a cent, it is natural that wine should be freely used in social gatherings & especially at weddings. & it is no wonder that temptation arises to the Christians. The exceedingly abundant vintage last fall awakened the friends of temperance to greater vigilance & higher ground was taken in the fall conferences. The very abundance of wine reacted on itself - from the beastly results. When on a feast day in certain villages it is almost impossible to find a sober man, the case becomes disgusting & the advocates of temperate drinking give up the case. It is remarkable that wherever men have been awakened by the Holy Spirit to their true necessities, they have uniformly confessed that wine was their great enemy. Many have thus pledged themselves, prompted by conscience alone, & when the standard of piety & consecration is raised total abstinence becomes the rule. In some of the Churches the resolution is adopted to admit none to their fellowship but those who give up their wine for the good of the cause.

Laziness is not peculiar to Orientals but it is exceedingly com-

genial to the feelings of too many of our native Christians & to some of our preachers. There are many noble examples of burning zeal & humble arduous labor. There are others whose zeal & love is fitful & some absolutely lazy & lifeless in the work. Last fall this subject was a special theme in our Conferences, & we have the encouragement, that many are trust have renewedly adopted the motto - "Not slothful in business fervent in Spirit serving the Lord."

We have the still richer joy of seeing that God is faithful to his promises & ready to answer prayer. Special seasons of great interest have been enjoyed in the large villages of Geoglaha, Degala & Dizzatakya & in a smaller degree in other places. Some of the meetings have been of as thrilling interest as any ever witnessed in our village work. The number saved is not small - At least half a hundred in the three villages above named are candidates for the Communion.

In glancing at the labors of our missionary band, we are thankful that all have been continued at their posts, generally in health & that Miss Dean has been added to our number. A part of the winter was a season of much sickness among the Children & death has bereaved one family of a very dear & promising boy. But all these afflictions have had their alleviations of many special mercies & we may hope have proved a blessed discipline.

In the division of labor there have been a few changes.

Owing to the poor health of my family, the responsibility of labor in the Mountains was divided so that each Missionary in turn is expected to spend a portion of the summer in Ujawar & to take part in mountain tours. Accordingly last summer Mr Cochran & family spent several weeks in Kurdistan.

In the Autumn it was decided to omit the winter term of the Male Seminary & thus Mr Labaree was enabled to occupy the new position in Sabnez for the past six months and Mr Cochran has been able to labor more than any previous winter in the villages & with marked tokens of the divine blessing. For the winter I have had charge of the work left by Mr Labaree, in addition to previous duties. The labors of Dr Perkins, Mr Cowan & Dr Van Norden have been much the same as in previous years.

Two classes of helpers, each for a term of several weeks assembled at Seir last spring & Autumn & the instruction & impulse imparted, were productive of much good in correcting evil tendencies & for preparing them for greater efficiency & fruitfulness.

In the Female Seminary the number of pupils has been 32 - Sickness interfered somewhat with their studies, but intellectually & especially morally the winter has been fruitful in much good. Six girls have just finished their course of study. Two of these are from the distant district of Bodtan & are among the best girls ever educated in the School. Three others - young wives of Mountaineers also

have, after a course of study shorter than usual.
The press has done its usual amount of work - in printing the Monthly Paper, & the Commentaries prepared by Dr Parkinson Genesis & Exodus & a few minor works & tracts.

I might speak on several other matters, intimately connected with our work, such as the civil condition of the people, their poverty, &c &c - but I forbear.

The year past repeats the lessons vital to all missionary success - To stand boldly, authoritatively on Rivo ground & appeal to conscience in dealing with native Christians: To rely in prayer & faith, on God's promises; To labor directly for souls & expect immediate results.

It warns us that grave questions seek solution in our work & that embarrassments beset it, but that the greatest danger of all is beneath the questions of order & worship, of discipline & self support, namely the danger of losing the Spirit & love of Christ; And that the constant remedy must be the love of God shed abroad in our hearts by the Holy Ghost, working in us who are missionaries the faith & charity, & tenderness & self forgetfulness of Jesus & leading our native brethren to be cross bearing Christians, with consciences awake to the vital motives of the Christian service. With an increased baptism of love & the Holy Spirit the solution of our difficulties is easy & short. The year past reveals to us more clearly than ever before the whitening harvests of Persia

In view of these broad fields of labor & of the Special exigencies of our work, we bespeak, in our reduced numbers for the Coming year the prayers of all who love the Cause of Missions.

The time is just at hand when our Mission is to lose from its ranks several members. Miss Rice returns to her Native land for a visit after 22 years of arduous labors in the Female Seminary. The record of her long labors is worthy one high. The valuable aid of Mrs Rhea, both in the School & in General work must cease. If we could retain her, it would be done. Her departure is a sad loss to our Mission circle & to the Cause of Woman, in this Land. So also we must part with Miss Mary Cochran a child of Persia & endeared to all & fitted to do much good among the Young. Her feeble health ~~makes~~ the cause of her departure, makes it the more to be regretted. (Dr Perkins has been so closely identified with this Mission, since its inception 36 years ago & has passed with it through so many vicissitudes that his departure seems like removing the foundation. It is difficult to overestimate his labors now for more than a third of a century, or the capital so to speak which one acquires on Missionary Ground, by so many years of experience & familiarity with the work & people. Commensurately great must be the loss by his departure. It is a source of gratification to him & to us all, that he can have us in the atmosphere of revivals & that after he is gone the many

works from his pen will continue to speak to the people he loved. But many will sorrow at his ~~parting~~ having passed - a most of all that they shall see his face no more.

N.B. For the statistics more fully than I have given them, you can refer to the tabular view forwarded the first of the year.

Very truly Yours. J. H. Shedd

Haverhill, Mass. May 3. 1869.
Rec'd June 18.
Com.
Report

July 1. – E. J. The letters from the city are here & I close this to add a thought or two to Mr Cochrans Mis-
-Letter. He seems to take it for granted that the English Missions will occupy the Armenian field East of Azerbijan of course – & such is the drift of the letter. But it seems to me, & to others in the Mission that no such concession need be made. They came to Teheran – not knowing that there was an Armenian in this place & found to their surprise our Colporter at work there & a goodly company of Armenians enlightened & ready to come out on the side of the Gospel – the spirit of our Lord. They have no mission to the Armenians while all to that people are by the A Board. It is not seem natural that

no exception be made to that
rule, of the France of the Nation
in Persia. Mr Eustis to send a
man to Hamadan for the coming win
ter which is Eastward of ~~Hamadan~~
Azirbijan & a part of the Infidel field.
I earnestly hope that the Prudential
Committee will at once plan to
occupy Ispahan & Yabrez as the
two chief stations outside of Ori-
mah in Persia & express their
views to the Church Miss. &c.
If Mr Labaree were to visit the East
ward, Hamadan, Ispahan & personally
with Mr Bruce I believe it might
be adjusted in a most fraternal &
satisfactory manner so that the bulk of the
Armenian field fall to us. & they
take up the Capital & the Eastward
for Mussulmans who are hungry
&c. But in any event the Gospel
is preached - the great point. I wish
Dr Clark who have the benefit of my
opinion along with the Mis Sec & Sec
have added this to you. Truly & H. Shedd

Brooklyn Apr 6th 69

Rev. Dr. Clark

Dear Sir,

This inclosed postcript came in a letter addressed to my father from Mr. Shedd of Groonich

Yours truly

H. M. Perkins

As Mr. Shedd suggests, he wishes you to see it

Oroomiah July 1. 1869.

Rec'd. Sep. 7.

Salmas. Persia
Aug 14. 1869

Rev. N. G. Clark D.D.

Dear Brother // "I send you a specimen or two of the Saint worship & superstition common at the mountains of Koordistan. The account is by Oshana colporter & evangelist, Kasha Sego. It may interest the Sabbath Schools & reveal how dense is the darkness which still reigns. He says. // "On returning from my journey last Spring. I came a days journey along with a company of the Priests & Chief men of Tchoma. We stopped together for the night in the Valley of Tal, & the people about me soon began to discuss religious subjects. One said to me 'Now Protestants do not believe in our Saints & Holy Churches, not even in this one of Mar Abdeshos* in Tal, who so openly shows his power & especially to those who do not believe in him. You are like the Koordo' I replied 'I shall never believe. The Saints body is turned to dust; If he feared the Lord, his spirit is in heaven'. 'You are an infidel', they answered 'we fear that this very night the Saint will take his revenge' I said, 'if he is holy he will not injure me.' 'Come' they said 'let us test his power. You pass through the hole in the rock & see if he does not seize you. If he does you must confess his miraculous power & give 20 Karans (about $4.50) for a curtain to adorn the Church. If he does not seize you, we will kill an Ox, & with our wives & children, will break the Great fast together'. I assented. Then they said 'Early in the morning we will arise & beseech the Saint, & you with us'. I replied, 'You can pray to him, I have one greater upon whom I will call'. They insisted that I should fast until the trial was made. Early in the morning they arose & called upon the Saint. Then they came to to go to the Church, I said 'We will take witnesses with us'.

* Saint Obed Jesus, that is. Servant of Jesus.

I took one of the Dextons & David, my friend. As we passed out of the village the old women begged me in pity to desist. 'My son, my son', they said 'you are a stranger & the Saint will seize you in the rock'. The Church is up in the mountain, an hour & a half from the village (a long & tiresome climb before breakfast). When we reached the Church, the Nuns, who live there, joined us, & with the company that came with us, began to call upon the Saint to punish me. We all entered the church, the people & Nuns carrying incense to burn at the Saint's tomb. While the incense arose their voices ascended also. 'Arise Oh Saint; Arise today. Show thy might to this unbeliever who denies thy presence & power'. Then they came out of the Church, with the censers still in their hands, & still calling aloud until we reached the Cave, where the avenging Saint arises in wrath at those who deny his power. Again they prayed & burned incense, 'Now' said they, 'take off your sandals'. I drew near & looked into the dark cavity. It was narrow & forbidding. I stripped off my outer clothing & stretched myself in, while all they without were screaming to the Saint (like the priest of Baal) kissing the stones, burning incense, & prostrating themselves in worship. I crept in with difficulty; the place was so narrow, my feet scarcely came after me. The hole was cunningly made to catch the unwary. At the narrowest place a sharp angle must be turned to follow the passage out, while the cavity extends straight on, evidently to deceive. One extending his head & body into this cavity straight before him, is in a tight place. He has gone too far to turn into the true passage, & it is very difficult for him to draw himself backwards. (The superstitious people are weak from fasting & trembling from fear when

they enter the hole; they are confused, & mistake the passage in the dark, & cry out 'I am seized; the Saint has seized me.' Every body else cries the same, & it is not strange that the poor victim in the hole loses all strength to move.)

At this point I was very cautious, fearing some trap. I soon discovered what it was. With an effort I turned the angle corner & came out safely on the other side. The people were astonished, but asked me to try again. I said, "If you wish I will go through twenty times" The second time I slipped through easily, as I had learned how. Again they asked me to try. This time they fairly shrieked to the Saint—Mar Abdeshoo, this time show thy might; today is thy time, &c" As I came out their voices ceased, & they stood looking at one another in amazement. At last one of them said, "Either you are a perfect infidel or you are as holy as the Saint himself. Then we returned to the village & I claimed the fulfilment of their promise, to kill an ox & break Lent. They came begging off, saying "We fear the Patriarch, He will beat us & burn our houses. For you, we will kill a chicken." As we went to other villages, the people feared to test me, but they went to David, my friend inquiring, "Is this he whom the Saint was not able to seize"?

This Church is a very notes one & on the feast day in particular is the resort of thousands who come to celebrate the Saint's day by killing sacrifices, feasting, dancing, & partaking of the Sacrament. It is a day of revelry, & wickedness. Many come to ask of the Saint some special petitions. Parents who have no sons, have great faith that Mar Abdeshoo will hear their request & grant them an heir. The person making the request of the Saint, passes into the hole in the rock, & to be seized, is a sign that the request is to be heard. The person caught begins to promise the Saint offerings, beginning with things of small value "Oh Saint release me & I will give you a lamb;" then a sheep—a cow—an ox—a gun, a mule—& even a piece of ground

The Saints accommodates his release to the ability of the person to pay. If a woman - she gets off with a lamb or sheep - or at most a cow. But if a wealthy person, a mule is often taken. Even after the gift has been made, it generally happens that no son is born, but the people believe nevertheless in the Saints power & think some sin prevents the fulfilment of the promise.

Another Church visited by Kashadego this Summer is a very celebrated Armenian Church. The festival occurs in August & vast multitudes from far & near carry their offerings & prayers to the Virgin Mary. He says "I passed the Sabbath at the large & celebrated Monastery of the Virgin Mary. It is the resort of pilgrims & a large company from Van were present. I have often seen Christians bowing down & kissing the stones of their Churches but these Armenians were not only kissing the walls stones & timbers of the Church, but were actually licking them as an Animal licks its young. & rubbing their faces on the shrine, first one cheek then the other. then the whole Company would retire some distance back from the Church & shout in Chorus their appeal to the Virgin, with the most frantic voice & manner. It was sad & terrible to see them, like devotees of the heathen idols. The Vartabeds regarded me as the haughty priest of Jerusalem did the poor Samaritan by the way side - or even with more disgust, for they wd not even look at me. But one of their pupils came secretly asking for the Bible. I had but one copy of the Psalms left & took it & brought the Money while all were still asleep that his teacher might not know he was buying books."

Very truly Yours J. H. Shedd

Oskigan, Aug. 14. 1869.
Rec'd Oct. 1, 1869.

Salmas Persia Aug. 21st 1869

Rev. A. G. Clark DD.

Dear Brother

It is now about four months since we as a family left our home in Oroomiah, nearly two months, were spent in Gavelan (30 mls S. of Oroomiah) where our Mission owns a fine place for spring & summer residence. In Gavelan & an adjoining village, distant but 15 or 20 minutes walk, there are about 70 Christian families. In our sojourn there we became quite familiarly acquainted with their condition temporal & spiritual. They are well off for Nestorians & have a brave & independent bearing, quite different from the abject peasants in many of the villages about Oroomiah. Their bravery was proved several times while we were among them. A Koordish village in the mountains back, have unjustly raised a claim for blood money upon Gavelan & they made several attacks upon the village to enforce it. For a day or two the place had more the aspect of a camp than of the quiet home of peasant husbandmen. Some forty flint locks were put in readiness, & as many more of the villagers were armed with poles, scythes, sickles &c prepared for any emergency. The Koords came in considerable force

by moonlight & bullets whizzed over our house, fired by both sides. But at every attack the Koords were driven off - & no body was killed but one horse of the assailants. The Koords are instigated by the Authorities so as to extort a fat sum of money to be shared equally no doubt, & the result will be, the payment of a fee before the village is relieved of this unjust claim. In outward respect & friendliness we could ask no more than was daily shown us. They would have fought for us if any danger had threatened our house or persons.

But turning to the purely missionary work, this village is a case of failure like several others in our field. Readers have been raised up by our schools, till nearly all the young men & a goodly number of females - about 60 in all - can read the Bible. They have had the personal labors of such missionaries as Mr Stocking & Miss Fiske & for years a faithful preacher has lived among them. Yet the results today are but seven communicants - all males - & among these only two show fruits worthy of their profession. The others are neutral, confessors of Christ living for themselves. The congregation ~~has~~ numbered about twenty for a year past, not having their former preacher to press them up, they have

given almost nothing toward self support. Outside the congregation there is absolute Apathy to all Spiritual things - deadness to their old religion & to the true Gospel. You ask Why the word of God has been preached here in vain? We often asked ourselves the same question. It cannot be because the Gospel has ceased to be the power of God nor because the harvest is not ripe & perishing. Still there must be reasons for such a state of things. Among these reasons, one doubtless is the influence of the Bishop Mar Yohannan, & his family. He has been from the first identified with the Gospel work but here, his native place, & where his relatives all reside - his conduct has been such as to deaden & destroy any hearty vital faith & earnestness in the Cause. Another snare has been worldly notions of the Missionary work. An effort was made several years ago to benefit & improve this village, in order to establish here an Orphan Asylum. Cotton seed & cotton gins forcing pumps ploughs &c were brought & the people expected wonders. What the ultimate effect would have been if the effort had proved successful we do not know, but the present fruits are baneful. The love of gain - the root of all evil - in Orientals needs no such stimulus Sad indeed it is to see Old men mourning over the failure of a scheme which might have added a few tomans

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to their gains, but going to the Grave knowing nothing & caring nothing for the hopes of heaven. Still another reason of failure is that the brethren who professed Christ stopped after them - & failed to take up the cross & work for him. It was distressing to see the most prominent member, who had, last fall, 200 bushels of wheat in his threshing floor, offer two bushels as his portion to the Lord, 'It have done far too much for them. While in Gaelan, several of my Sabbaths were spent in tours & other absence, & while at home my time was much occupied in the Study. Still my anxiety was naturally great to awaken, the Congregation to new life & effort. A Bible Class was started for the Young men. The prayer meetings grew somewhat in interest. The Monthly concert was established & full instruction given on the subject of Consecration. The Sabbath Congregation, for the time, had a large increase & the brethren assumed the responsibility of paying two months of a Young man's salary if we would send him to be their preacher. There was encouragement among the women. A faithful Bible woman with us visited every house & Mrs Shedd had an interesting weekly meeting with the women & a large Bible Class on the Sabbath. But a more thorough waking up to duty & a different spirit of labor, must be granted from above before our anxiety for such congregations can cease. Gaelan is in the midst of a large Persian & Koordish

population & a living Church would be a city set upon a hill.

From Gavlar we came over to this beautiful Plain of Salmas. Before the Russian war of 1827-8 the Armenians here were as numerous as the Nestorians of Oroomiah. But two thirds or more of the people emigrated at that time, beyond the Aras, into Russian territory. A thrifty community of about 1000 families remains, occupying several of the principal villages of the district. For these we have one young Nestorian laboring as an evangelist, & residing in the village of Sabora, of 100 Armenian & four or five times as many Mussulman houses. Here we spent the first fortnight of our sojourn. Labors for the Armenians were begun here four or five years ago by a young Nestorian. He was growing in influence & usefulness, had a congregation & school & many friends, when cut off by death nearly two years ago. To all appearance if he had lived we should have seen precious fruit gathered. But since his death no suitable person, knowing Armenian has been found to take his place. The men who supported the work are dead or scattered & the young men who learned to read are off in Russia. It is the bane of the place that the male population spend most

of their time in Russia. Deacon Baba & his wife, who are now here, are not yet so familiar with the language & people as to labor efficiently, & meanwhile the Armenian Priest & his chief men are using every effort to prevent ~~the~~ the gathering again of the school & congregation. The most who come to meeting are women, indeed there are very few men in the village. Among the women there is plenty of work to be done. Every day we remained there Mrs Shedd found new opportunities, & new cases of interest. Some of the women seemed to be in real earnest to learn to read & to know more of the way of life.

Two weeks more we spent in Kohna Shahar (the old City of Salmas) where seven years ago we resided for several months. One finish of our residence there was a small school for girls. One of the girls there taught - by name Saglou, has just finished her course in the Female Seminary. As her family has moved away from the place, we brought her with us, to her old home, to aid Mrs Shedd in reaching the women. Dea Eshos of Tabreez was also with us, & all of us found our hands full of work. Saglou found the Armenian women eager to listen, begging her to read chapter after chapter. Crowds of Jewish & Mussulman women have been in almost daily, if not to find a better

way, at least to learn what the doctrine is, we believe & teach. Many of the people remembered our short residence years ago, & callers of all classes testified to the cordiality of their feeling. To Jews & Mussulmans as well as to Armenians, we spoke the words of life. On the last Sabbath eight different companies filled up the day. First a company of Mussulman women called, & when told it was our holy day, they seemed pleased to listen to the words of Jesus instead of sipping coffee. Dr. Eshoo read to them the 11th of John, & clearly explained that Christ was the Savior, the Resurrection & the Life. They were much interested, & said, "If our Moollahs would only thus teach us how gladly would we listen." In the evening another company of Mussulmans came in, & the deacon read to them the story of the Pharisee & Publican, & with great plainness showed them our need of an intercessor, & how Christ fills that need. The inquiries of some of them showed real intelligence & interest. At the morning service, over thirty were present, of four nationalities. Half a dozen Jewish boys came to read & learn just as the service began, & as soon as it was over, they were turned into a Bible Class, & so thoroughly learned their lesson that they could repeat the ten Commandments before they left. The afternoon service was more numer-

onsly attended, & in the midst of it a Sayid, of much standing in the town, came in & sat down on the floor with the Christians, & listened as attentively as any one. After the service, he & a few others formed a company of inquiry on the respective claims of Jesus & Mohamet. He had called before, & showed, as long as we remained, an earnest & candid spirit. This over, a company of Armenian boys, boots in hand, were waiting for their turn to be taught. At the same time, in the other room, a large number of Armenian women were with Mrs Shedd & Azlov. The latter was called to meet other women — some brides, whom custom forbids coming to meeting — at a neighbors. We were all tired when evening came, but with such labor as we would fain have every Sabbath day. The Saturday before was not unlike the Sabbath, except that most of the hearers were Jews. The fondness & readiness to hear among the women is quite remarkable, & we felt very strongly, after our fortnights experience, that a faithful laborer would find a harvest ready for the reaper in this market town, first among Armenians, but secondarily among all classes.

Besides laboring here, in her old home, Azlov the ~~Armenian girl~~ has spent a few days in Hakwaran a village on the mountain side, where she has friends.

She found there the same eagerness to hear. The women gathered about her repeatedly to listen to the Bible, & the people were so much pleased that they propose to engage her as a teacher, as soon as the Summer work is over.

Besides Naglos & the wives of our two helpers, there are two other daughters of our School, in Salmas, married to wealthy Armenians. We felt it our duty, ~~as our daughters~~ to pay each a visit. One of them is a model woman in her bearing & character, & has the respect of all who know her. The family into which she is married is quite remarkable for their advance in western ideas. A sofa, cane-bottomed chairs, & centre table, looked quite civilized. Books & pictures, & many other evidences of civilization, were pleasant to see in Persia. Our meals were served upon a Table, with knives & forks. A melodeon, played by Hanna, the School Girl, gave us the Songs of Zion in touching & heartfelt strains, if not with perfect artistic accuracy. The whole family gathered about us for Morning worship, & all who were able took their turns in reading the Verses. It is a pity that Hanna's husband has brought from Tiflis not only the forms of civilization, but also its vices.

Among the Armenians generally we have mingled quite freely, & in some places have felt the same atmosphere of Cordiality which met us on entering

a friendly village among the Nestorians. Prejudices are fading away; the Bible is bought & read. One of the helpers here, last year, canvassed the whole Armenian population, to place the Bible in the hands of every reader. He was surprised, at the close of the effort, that no one had refused to buy except such as were already supplied. Readers are increasing & Evangelical books are used in their schools. Dra Eshoo has been of great assistance & spent a useful month here; as he is able to speak Armenian fluently, & so can address the people in their own tongue. The only serious drawback to the rapid growth & light & interest is the lack of right teachers. There are other obstacles, such as the almost universal desecration of the Sabbath, in making it the chief market day - the religious flowing in like a flood from Georgia; but still, earnest Armenians labors wd find a field ready. The Nestorians answer well as pioneer evangelists, & such they will be for all the populations of Persia, but the settled teachers & pastors must be Armenian. May the Lord raise up the laborers! A dozen of them would find open doors the coming winter!// But till they are forth coming we must teach & use Nestorians.

A very pleasant part of my labors this month has been a class twice a week with the three brethren, Dra Eshoo of Tabriz, Dra Elia of Oola & Dra Baba of Saoora. We have

studied the Life of the Great Exemplar, Jesus & tried in his Spirit to talk over the needs & demands of the work & have asked him to quicken our intellects & hearts in his Service. At times he has graciously fulfilled his promise & been present to bless. I have no doubt of the great good of such social meetings with our helpers. Mind & heart are stimulated, the bond of sympathy between them & us & above all our sympathy with Christ is wonderfully strengthened.

We are now in Dola (the one Nestorian village of any importance on this plain) to spend the last Sabbath. Dr Elya the preacher is a brother of lovely & earnest spirit. He has gained a hold on nearly all the young men of the village but most of them are absent in Georgia for the Summer. The great want is that those who confess Christ take up their cross & follow him in active self-denial & missionary effort. It is the same want as in Gavelan.

Encouraging reports reach us from all parts of the mountains except those immediately under the influence of the Patriarch. The Bible Society shares in supporting colporters & so I have sent on to Bro Bliss the report of Priest Sevo's last tour. It throws light on the attitude of Mar Shimon & the condition of the field opening in Koordistan & Tiaw. So I enclose a copy.

Before writing again I hope to visit our workers in the

Mountains & especially in the region of Amadia & Bootan. In the latter place the work is fully ripe for an advance in self government & support & much needs a missionary visit to labor in confidence that the brighter day of rapid evangelization for both Persia & Koordistan is beginning to dawn.

Oroomiah. Aug 24.

We have just reached home in safety. & find that all our mission circle but the Coans are absent in Tergawer on a few days excursion. The health of all is as usual –

Very truly Yours

J. H. Shedd

Rev. J. H. Shedd.
Salmas, Aug. 21, 1869.
Rec'd Oct. 11.

Rec'd Feb. 1.

The wolves of Urmi delay for Mend 10.

Mr. Shedd

Oroomiah Persia
Sept 21. 1869

Rev N. G. Clark D.D.
For. Sec. A.B.C.F.M.

Dear Brother

At our last Mission Meeting the following action was taken viz – Voted that we cordially approve of Mr Shedd & family making a visit to America next Summer provided the Prudential Committee give their approval. My object in writing the line at this time is respectfully to ask the approval of the Prudential Committee to our proposed visit. You may remember that I stated the reasons for a visit within a year or two, in a letter written from Tabreez last April. In that letter I mentioned that the health & circumstances of our family urgently called for us to visit home Either in 1870 or 71. On conversing with the brethren here it was the decided opinion that we could be spared better the Coming year, than later & the minute of the Mission was taken accordingly. In requesting the Prudential Committee to sanction our visit Next year. I can state frankly that it is no wish to leave the Missionary work even for a day prompts it. & that it will be our earnest desire no doubt to return to our post at the earliest practicable moment after we have attended to the family interests & duties which call us home.

Very truly Yours
J. H. Shedd

Oroomiah, Sep. 21, 1869.

Rec'd Nov. 9.

ans. " 25.

P. C.

Ack'd Feb. 1.

Oroomiah Persia. Jan 18. 1870

Rev. N. G. Clark DD

My dear Brother

On the last day of November I reached home from a two months tour in Koordistan this year. My route took a somewhat new direction, skirting around the mountains to the Northward via Van Bitlis & Sert to the Nestorian regions of Bootan & thence returning through the heart of the mountains via Amadia & Tiary. My two companions were our Colporter Sego & a servant & having our own animals we traveled lightly & as rapidly as the roads permitted. The first Sabbath & one other day was spent in Bashkalla, the second & seven week days were spent in Van, the third & one day besides in Bitlis, the fourth & fifth with the intervening week in Bootan, the six & seventh & time intervening in the regions of Amadia & the eighth in Gawar. Following this order I will sketch briefly a few of the matters of interest.

Bashkulla is a market town lying 14 hours west of Salmas & the same distance North of Gawar. Our Colporter found in the summer an interesting opening here & sold books quite freely. Our visit was meant to follow up the effort. Our coming into town soon brought numerous callers & during the two days over 30 Armenians & half as many Jews, with a few Moslems, were hearers of the word. A caravan of Nestorians furnished a company three times on the

Sabbath for services in Syriac. One of the Armenians, was apparently in earnest, tired of forms & traditions & turning to the living waters with real thirst of soul. Several others are wide awake men, buying & reading the Bible with a zest it is good to see. But the mass of the Christians in the town & in the 28 Armenian & 8 Nestorian villages in the vicinity are lying in utter ignorance & superstition. They are open however to labor & we shall try to send ~~a Stud~~ a man for a few weeks in the summer at least as preacher & book seller among them. The Bible mean time is among them & the promise is, my word shall not return unto me void.

From Bashkulla to Van is two days travel - & they gave us a glimpse of the degradation & bigotry of the Armenian peasants in this region. The very few readers we found would not even look at or touch the New Testament, because it was "Proto" Reaching Van, we soon found that the quiet liberty of the people to buy the word of God was to be seriously disputed. Last summer our Colporter, in passing through here, found a remarkable ~~interest~~ desire to obtain books, especially the Bible. His supply was at once sold out, & there was not a breath of opposition. Probably the bishops were not aware of the visit till it was over. This time they were not to be taken off their guard. According to the earnest request of scores of the people he had brought along $40 or 50 dollars worth of books. These books, on our arrival, were seized, under

pretence that they must be examined before being exposed for sale, & day after day they were illegally detained. I telegraphed to Erzroum & then came a positive order ~~from the Valo Pasha~~ to have the books examined & released at once, but the Pasha & Medjlis managed to evade & delay the case until pressure for time obliged me to leave. As the swoop of an Eagle ~~scatters a flock of Cranes, so the Bible falling~~ into the Medjlis, frightened & scattered them for Eight days. Before leaving I wrote the Pasha a strong protest & referred the case to Erzroum & the Capital. Two days after our departure the decision was given, that Aga Eleya, of Salmas, should take the books back with him to Persia, under official escort. But he left, in the night, & the books, remain in the Pasha's hands - like the Ark in the hands of the Philistines. It is hoped before the case is through they will find it a serious matter to capture & imprison the Word of God. In my interviews with the Pasha he treated me with politeness, & he & several other officials bought the Turkish New Testament. He had evidently agreed with the Chief Armenians to treat us politely & yet prevent the sale of the books. Thus delayed, we tried to make the most of our visit, & in our hired room & in the Markets, & by visiting schools & churches, we had quite free & friendly intercourse with the people. Young men, & on one day the larger scholars from one of the Schools, waited for hours expressly to purchase books, hoping every moment

they would be released by the Authorities, & this in the face of threatened fines & excommunication. The temper of the populace is evidently greatly changed from what it was a few years ago. The bitter opposition of the common people is melting away & they rather welcome protestant preachers even in their markets. We found a prevalent wish to have missionaries come at once to Van. It was expressed by one of the chief merchants, by two or three ecclesiastics, by enlightened teachers in the schools, & by numbers of tradesmen & young men. And what a field for labor is this city & the suburbs immediately about it! The Chief Priests & Elders of the People will do their utmost to keep the people down; they will array all the influence of their past history & ancient churches along with present numbers & wealth; but many of the people already understand them & now are ready to avow their interest in the Gospel if the proper teachers were but present among them.

Leaving Van we passed on in two & a half hard days ride to Bitlis - The villages we met showed more openness & interest than we found in coming to Van, & as we approached Bitlis a few rays of light were visible in the darkness & a kindlier aspect was worn by some. The two days spent with the missionary circle in Bitlis formed a delightful episode in my journey. The hearty interest of every brother & sister, & not the least, the enthusiasm & single aim of

the young ladies, at once placed me in sympathy with them & their work, & strengthened my assurance in the triumphant issue of all their struggles. They have a good Church & congregation in Bitlis. Said one of the brethren in substance to us, "We never can repay the debt we owe to the Missionaries in planting the Gospel among us. Now we have reached the point where we can help ourselves, & all we ask of the Missionaries is their moral encouragement & advice. In other respects we mean to support & manage our own affairs & we mean to be a growing & missionary church." I was specially pleased with the interest the native brethren take in the Students & in the work just opening in the villages. They are heart & hand with the Missionaries, & if a large number of the young men of Bitlis Church are responding to the call for laborers it is from their genuine missionary spirit. The Armenians of that region are doubtless not as generally prepared for a rapid growth of the Gospel as in Harpoot & some of the Central Turkey fields; but the work is growing, & entering upon a new stage in the planting of outstations. For the superintendence of these the brethren need special grace & wisdom. If they prove as successful in the new cares & duties of planting village churches, as they have been in raising up a central church, the next few years will witness fruits as precious in the valleys about Bitlis, as those already gathered on the Euphrates. I was surprised to learn how large a field-

of at least 500 Armenian villages - must look to them for light; & I could sympathize in their desire & endeavor to gather about them their own sons & daughters in the faith, to be trained & sent forth into the ripening harvests. As really as Erzroum or Van, Bitlis has a claim to be fully manned & equipped for the great work of planting & training necessarily before them. If a third Missionary to aid them, is far more desirable than any curtailment of numbers or resources. They feel an honorable sensitiveness on the subject of being treated as secondary in importance to the other stations of the East Turkey Mission. The facts challenge investigation that they have a field as important as their sister stations & the one drawback, ~~is one which~~ can never be removed - but must be resolutely met, viz the difficulty of touring in a region of bad roads & heavy snows.

From Bitlis two days down the mountains brought us to Sert. The remembrance of our short visit there is fragrant with the brotherly love & the deep interest of the church there in the extension of the Gospel. The brethren are a band of lovely Christians & earnest workers, & in the brighter day which we trust is dawning on Koordistan, a post of no small service & honor will fall to this Church of Sert. They warmly invited us to spend a few days with them especially for the good of the many Syriac speaking Papists, Nestorians & Jacobites daily found in their markets. This population

is considerable in the districts dependent on Sert, beginning high up in the mountains, within two or three days of Van, & thence, closely mingled with Armenians & Koords, passing down through Bootan to the Tigris valley. The scores of Armenian villages must look to Bitlis or Van for light, & the less number of Syriac speaking must look to us. There are whole districts that never have been entered by a European or Protestant, if we except one or two of the Sert brethren who occasionally visit them for purposes of trade. A young Nestorian in the villages of Bootan, opposite Sert, has been a student in our Seminary, & is this winter at home, the solitary witness for the truth & piety of the Gospel in the whole of upper Bootan. Some distance lower down is the only outpost of the Evangelical Union, that, as yet, is pushed eastward of Sert into Bootan, or that touches the portion of Koordistan inhabited by Nestorians.

From Sert we hastened on to the region of Jezirah - much of the way over the same rivers & passes crossed with so much difficulty by Xenophon & his ten thousand, in the country of the Carduchians. It is the primitive home of the Koords, & it will be long before they can look on the face of a Frank without feeling that he has no business in their mountain homes. Mar Aha, where I passed a Sabbath, is a picturesque village, embowered in groves of olives, on the mountain side, overlooking the Tigris & the great plains of Mesopota-

nia. We could see the smoke of Midiat a large Jacobite village, just being occupied as an outstation of Mardin. & in fact the region far toward Mardin & Mosul is embraced within the dim horizon. Mar Aha was in part evangelized while the Mosul station existed. One of the best fruits of that period was a man named Toma, who for years longed to secure an education & become a preacher. His family duties prevented, until near three years ago, when he came to the Seminary at Seir, & now, after a short course of study, he has returned to his native place. As half ~~half~~ his village has become nominally Papist his labors at once encountered the ~~the~~ opposition of the Papal leaders in Jezirah. But their point has failed - instead of being silenced, he is gaining in influence, & especially among the young men - Papal even more than Nestorian - there is a growing interest. It is encouraging that many Nestorians who have felt the Papal yoke are anxious to throw it off, - not to return to their old formalism, but to become Protestants. In not a few of the Bootan villages, the great obstacle to the rapid growth of the work is the lack of proper laborers. We trust that Toma is one of a corps of humble, earnest preachers to be raised up for Bootan. Passing by intervening places - labors I will mention our other outstation, Kassan. It is a village of forty houses. The work has made rapid progress since my visit four & a half years ago. Then the young bishop

Joseph was in his course of study in our Seminary, & but one man in the place was hopefully pious. But now the bishop is among his people – no longer bound by traditions of celibacy, but a husband & a father, & also an instructive preacher & faithful pastor, & he is surrounded by a company of believers (7 men & 5 women) & a congregation embracing nearly the whole village. What is hopeful for the future too, is that they are learning to support & manage their own affairs. I preached thru on Thursday & the evening meeting was my introduction to the brethren & sisters. They met at a private house – as their room for such meetings was not yet in readiness. The quiet gathering in to the number of seventy or eighty, & their prayers & remarks show that their hearts were warm in the work. Several of the young men think they have met with a change of heart the past Summer. A still more palpable proof of interest was a prompt & liberal collection – which concluded the service – to complete their place of worship for the winter. On the Sabbath the Congregation met in the Church, some five minutes walk from the village & was as large as could crowd into the old building. At the Sabbath School, the men in groups in the yard & the women in the Church presented an animated scene. Very many have learned to read the past few months, & the number of Primers and Testaments sold by the Colporter showed that many more were determined to possess, & understand for themselves

the treasures of the Holy Volume. The two Girls - Yasamine & Mariyam - from this village, who last Spring completed their course in the Fem. Seminary, are doing a good work among the women & add much to the efficiency of the Sab. School as well as teach their day School. It was the communion season precious & solemn to many. What I have never seen in any other reformed Communion was the use of the old communion Service - handed down for Generations - a plate & cup of solid Silver. The Church Meeting of the brethren, & for the examination of candidates & the exercise of discipline, was especially interesting to me, as they have never received even a visit from a missionary since the communion was formed. The conduct of these mountaineers shows how fully the Gospel teaches the plainest men to manage their own affairs with success. They understand their relations to Christ & to each other, & they can teach lessons to their bishop even, as they effectually showed him a few months ago. He was disposed to engage in some business & indulge certain habits that were of doubtful character & tended to impair his usefulness. A committee of the brethren waited upon him & counseled him in a truly Christian Spirit, & with the best effect.

On Monday, Bishop Yosip, Sego, the Colporter & myself, with the brethren of the Church, assembled for the examination & licensure of Tonna as a preaching deacon.

He was set apart by prayer & the laying on of hands."

On Tuesday I bade farewell to the brethren of Bootan & three days travel brought us to the regions of Amadia. It was doubtful whether this route would be safely traveled when I set out on the tour because of a gang of Koordish outlaws. They had defied the feeble Government, levied black mail, captured the head men of several villages & demanded large ransoms in the manner of Italian bandits & in some cases had pillaged & committed murder without mercy. A squad of Turkish soldiers were after the robbers, at the time of my visit so that the roads were for the time practicable, but the soldiers were returning without capturing the robber chiefs & the people were in much dread of a repetition of outrages. The inefficiency of the Turkish Government in the whole region from Mosul to Van is marvelous & pitiable. We were glad to see some signs however of improvement. The Christian villages near Amadia have been greatly distressed & our helper in Van was obliged to stand guard night after night, for weeks, while his wife & children were sleeping in secret places in the gardens & bushes. In as many as four villages this fall, when we have had stated congregations (- two near Amadia & two in Gawar) the people are nearly all scattered & pulled by Koordish & Turkish oppressions. Under the circumstances I could do but little missionary labor. In fact the fall rains were pouring in torrents, the three days

& spent in Dare. I met several of the Skhoma brethren there & the time was spent in busy & pleasant intercourse indoors.

A days travel from Amadia is Benver & there my visit was much more satisfactory. The four or five years labor of courteous excellent helper was manifest in many ways. For example when he went into the place, it was a sadown in morals, it was actually counted an honor to be an adulterer & the state of society physically & morally can be inferred. Now the gross, shameless immorality is gone & the tone of the community is greatly changed. In Education; there but a very few readers were found in the family of the Bishop & there was little or no interest on the subject. Now in several of the villages visited by our helper (he lives in the central one of six villages near together) they importuned us for teachers. In one case they offered a months wages if we would give them a teacher for the winter & in other cases they offered to board the teacher in proof of their sincerity. One widow in a small hamlet was so anxious to have her son a reader that she offered a large part of her winter supply of stores, to buy the necessary books & pay for his board, if he son could but come under instruction. A saving change also has passed over a few souls forming the nucleus of a Christian Church. The great friendliness of the people & their earnest desire for instruction have led us

to supply them with two young men additional for the winter. I may say by the way that the young Bishop has been almost persuaded to be a Christian. He accepts the doctrine & throws not a straw thus far in the way of the truth - on the other hand he is ready to aid in supporting an evangelical teacher if one can be sent to his village - Dure It was very pleasant also hear the warm expressions of regard by all classes toward Stweya. The Koordish Chief of the district - in the time of disturbance offered him, his own house & every assurance of protection. Our tour up to this point - to sum up - was the means of opening the work in six new places of more or less importance & in every case the people are sharers in the responsibility & support of the work as proof of their real interest.

From Benver our colporter Sego came on with me to Ashela, & thence turned toward his field of labor for the winter in the plains of the Tigris, while my route lay through Tiary over the mountain paths often before trod by Dr Grant & other members of our Mission. Every evening a company of hearers gathered around me - who in some cases kept me explaining the Scriptures till late into the night. The winter snows were fast increasing on the mountain tops above pushed on as rapidly as possible - barely passing the Sabbath with the brethren in Gawar & reaching home on the last day of Autumn.

The distance passed over in my eight weeks tour

was about 1700 miles - which considering the roads & modes of travel is quite equal to 5000 miles by the methods in America. Of the road it is enough to say that in very rare cases were we able to make more than 30 miles a day, while in some places horses cannot travel at all & mules are in much danger, while creeping along at the slow pace of 12 or 15 miles a day. The fatigues are compensated usually by excellent health & refreshing sleep - in fact fatigue is often a blessing in disguise as sleep would be very difficult in the equator & confusion of many a night's quarters without the opiate of a well tired body. The plain fare, sometimes of millet bread & cheese only - is compensated by pure air - water as clear as crystal & an appetite that makes any food a luxury. And then the shadow of danger ever following one in this land of villany & blood casts over the way an exciting tinge of anxiety & awakens a peculiar thankfulness for daily mercies & deliverances. There is enough too, in the scenery & incidents of the way in the strange places & customs & in the antiquities of these lands of ancient empire & Bible history to give the mere traveller & antiquary a rich reward. But not as traveller or antiquary do we go, but as heralds of Salvation preaching Christ to every ~~race~~ - Kooids, Turks, Jews & Christians, & as the apostles did, planting infant churches & guiding the congregations gathered & striving to leaven the masses with the Gospel of light & love. Who is sufficient for these things? Yet who can be sufficient, praying for such privileges.

the Masses with the Gospel of light & love. Who is sufficient for these things? & yet who can be sufficiently grateful for such privileges?

Here in Oroomiah the week of prayer has been generally observed & has proved a means of grace in many of the Congregations. At Geogtapa the High Church party, under the leadership of John, has revived the old Communion, after a cessation of about fifteen years. That it rises from its ashes in any way purified or improved, I fear cannot be said. Men of openly scandalous lives, & little children, were urged forward by John to partake of the ordinance. This occurred on last Wednesday (Christmas O. S.) The only members of the reformed communion who joined with the old party, were four officiating priests (John & three others), Malek Goman, four females, near relatives of John, & one very pious old woman who ignorantly regarded it as a means of grace. Enlightened villagers, besides members of the evangelical Communion, did not partake. It was going the whole figure, & shows the new move for High Church aid in its true colors. Such aid on the part of the English Bishops is nothing more nor less than salaying Mar Shimon & his ecclesiastics for reading their old prayers & using their dead forms & rites as they have done for ages past. We rejoice in so simple an issue & are sure it can do no injury to vital Christianity. On Yesterday the evangelical Communion season was ob-

served in Graftapa. A dense crowd of near a thousand was present & the priests above mentioned & Malek Yonan - more liberal than their High Church patrons - rather insisted on the privilege - instead of declining it - of Communing again. We watch with prayerful interest the result trusting that the pure will be made pure & that a real & living Church, leaning upon the Arm of her Beloved, will come out of the present crisis & confusion. It warns us that our native Christians need something more even than liberality in self support. They need the bonds & responsibilities of the local Church. The lesson we are to learn is not only to teach them a pure Christianity - but having given a people - as we have the Nestorians - the pure Gospel we must have faith in that Gospel & in those who embrace it. They have hearts to love, & hands to support that Gospel - & teaching them to love & support it we should also teach them the equally blessed duty & privilege of managing their own affairs under the Eye of Christ rather than under the Eye of any foreign Missionary. They must stand alone, relying fearlessly on Grace from above & where they lean on us too much we must knock away the props & cast them on themselves in responsibility as well as self support. A missionary influence, not giving full scope to native growth of Character & opinion & action is just as surely wrong as an influence so lax as to encourage error. Too rigid & dogmatic an

influence must give us puny Christians just as surely as too lax an influence will make them compromising. We need grace to strike the mean. Our policy is in danger of swinging as a pendulum - now too far on the side of toleration & laxness & again vibrating to the extreme of restraint & pressure, so that our native brethren in intercourse with us assume an attitude not natural & free, & express opinions which are not convictions & show a progress that is not genuine. We need to encourage our congregations that have reached the point of supporting their pastor to the extent of a half or a third, to set up for themselves. We must help to organize them a little more fully & then commend them to the Lord & let their manhood & graces develop as the Spirit leads. If they want to sing Psalms or be Episcopalians even I for one would say let them sing Psalms (which some of them enjoy doing) or be Episcopalians (which some of them really desire) We have done our duty, given them the Gospel, taught them to read the Bible & our relations must be confined to those of Spiritual fathers - to advise & urge by moral influence but never to use the pressure of threats or authority over churches that are fairly planted. I have long felt, we were too timid in trusting our people & too tardy in putting the local Church into practical Effect. It would be a great gain in such a case as now exists in Graflton if there had been a stronger bond of union, if

pastor & people had felt a more distinct responsibility resting on them as a church of Christ if they had been imbued with the feeling that, God helping them, they were equipped & able to stand alone even if every Missionary were removed from the Country. And this is the problem before us, to push off these timid communions that shelter under our protection - & see them set up for themselves as Churches of the Lord. Some of them are ready to be pushed off today - Others must grow to greater strength before our fostering care is withdrawn - But this is the goal which as a mission I think we still fail to strive for. May the God of Missions help us to be wise builders in his work.

In the Armenian work we have the valuable, timely accession of a young brother from Bitlis, Baron Paghos. The Bitlis station have generously sent him to our help. He is spending the winter in labor in Salmas & in the spring expects to aid in the Seminary as teacher of Armenians

We have news from Ispahan that Mr Bruce on Nov 22nd last baptized the first Mussulman convert in Persia His name is Mirza Mohamed Tahe. He was met & instructed more fully in the way of life by our Colporteur two years ago & at that time desired baptism. He was then associated with several companions who were feeling their way to faith in Christ.

The unrest of the Mussulman mind of Persia is increasing. Bábism, the tenets of the Alí Allahes & a dozen of recent faiths are fermenting below the surface of a hypocritical conformity to Islam. And we bless God that the leaven of his Gospel is at work also.

May it not be prophetic of greater openings & results in this land that the name of our Mission is changed to "Mission to Persia"? But what shall say of the Omission of Koordistan from our title? Does it prophecy that our Mountain work should be joined to the East Turkey Mission or is an Area twice as large as Mass. which we are called to occupy in Koordistan a shot too insignificant to be mentioned? I leave the future to decide the question.

Yours truly. J. H. Shedd

P.S. Priest John of Geoghtapa seems to have overshot his mark & by his course the few enlightened funds he claimed are likely to leave him. Our translator Dra Yonan condemns him utterly in giving the Communion indiscriminately & openly opposes his course & none of the Enlightened Nestorians but those immediately his companions uphold him. He has not yet been invited to preach or officiate in a single place outside his own village & his hope of being invited by any enlightened Congregation is a vanish

J.H.S.

Oroomiah, Jan. 10. 1870.

Rec'd March 31.

Ack'd. Apr. 4.

Oroomiah Persia
Mch 9. 1870

Dr Clark For Sec A.B.C.F.M.

Dear Brother

Dr Treat's note of Nov 25th 1869 informing us of your ill health & authorizing us to visit America the present season, was received by our last Mail. Your own ill health - & the news of Dr Perkins death has made our longed for mail a sad one. We earnestly trust that your visit to the East may be blessed to the firm establishment of your health. May & June (D.V.) we shall set out for our native land. I have also to acknowledge yours of last August. It reached me while in Bootan last fall. Your suggestion in regard to joining the station at Van & directing the mountain work from thence, was one which I had in mind in my long tour. As there are openings of much promise in Bootan, - considerably nearer to Van than to Oroomiah, - & as all through that region the Armenian & Syriac languages & peoples are mingled - there is reason for making Van the point of residence rather than here. In a civil point of view, the hinge on which turns the work in Koordistan is the occupa-

tion of Van. I have no doubt a man residing there could do more for the evangelization of Koordistan than if he resided here in Oroomiah - which is in another empire - Our Mission having charge of so large a part of Koordistan - under the authority of Van we are nearly as directly interested in its occupation as are the brethren of Eastern Turkey. The High Church influence now coming in - adds to the importance of its as a station in relation our work as well as to the Armenian work. It seems from the papers that the Archbishop of Canterbury is appealing for funds for sending ritualistic missionaries into the Mountains. The fact that we are so distant under another Government & that there are no Protestants in Van - & no protection for Protestants in the scattered districts where our evangelical communities are found - makes our work the more vulnerable to influences civil & national which the Episcopalians bring to bear upon them. So that it is of the first importance to have a station in Van for the proper civil influence & efficient missionary superintendence of that part of our field. In fact if Van is ever to be occupied so as to benefit our Nestorian field

the present year would seem to be the time - The moral influence all through Koordistan wd be very decided & salutary - whereas longer delay is exceedingly discouraging to the evangelical mountaineers who long been waiting & hoping for such encouragement. If there is still to be a delay of several years, as the tone of our letters from the brethren East Turkey lead us to fear - in the name of the tens of thousands of Nestorians who form my missionary charge, I must protest. For nearly ten years we have been yearly expecting the occupation of Van. & I must repeat that we as a mission have a direct & weighty responsibility in urging its immediate occupation. I should have been glad to have joined associates there this spring - for the sake of doing more for our mountain field. I wd have little choice whether our mountain field belong to the Mission to Persia or to the Mission to East Turkey. As it seems out of the question of beginning there now, I am ready after our visit to America to return to Van if that be for the best -

Very truly Yours

J. H. Shedd

Rev. J. G. Shedd.

Oroomiah, March 9. 1870.

Rec'd May 2.

Ack. July 13.

Presbyterian Board of Foreign Missions
APR 18
Western Missions

249 Oroomiah June 4th 1870

Rev S.B. Treat D.D.

Dear Brother

As we learn that Dr Clark is absent on a journey to the Sandwich Islands I take the liberty of asking you to look over the subject - presented in my mission letter sent at this time - of the Church Missionary Society, taking a part of Persia & the request of Sir Bruce that the Prudential Committee notice favorably such an effort & also that I talk over the matter with Mr Venn. It would be a great aid to me to hear from you on the subject when we reach England & it is also I believe important for the Cause of Christ in Persia.

Please direct to the Care of the Secretary of the British Missions Aid Society

Very truly Yours

J. Ne Shedd

We expect to leave here the 17th inst & go on as rapidly as practicable via Constantinople & Gibraltar - J.N.S.

Rev. J. R. Wood

Oroomiah, June 4. 1870.

Rec'd Aug. 18.

ack Aug 24

S.S. Malta
Isle of Malta
Aug 23d 1870

Rev N.G. Clark D.D.

Dear Brother

Our party from Persia left Constantinople on the 9th inst in the Cunard Steamship Malta direct to Liverpool. Mr Henry Schauffler & family on their way to America are a part of our party. On Friday noon the 12th the shaft of the Engine broke & switches next Thursday the 18th we were towed back to Malta using sail to the little port of Valetta getting far to the southward of Malta. On the 18th a steamship coming from the Suez Canal towed us up low 200 miles or so from Malta & on Saturday morn we reached here. No word from the Consul has

has yet been received though the Captain has telegraphed twice asking for instructions. No ships of the Same line have come ~~along up to date~~ So we are lying in suspense & are entirely ignorant how long we shall remain. We have a good ship - very pleasant Captain & company of passengers & plenty to eat - But we are anxious to be moving along - Mrs Cochran is especially anxious to hasten to her invalid daughter & all of us w- be glad to avoid the storms. Of course we cannot say when there is a probability of our reaching Liverpool - but - fear it will quite be near twenty days. Will you please forward this note to Miss Rice. We are all in tolerable health & in good spirits. We know not how to interpret the providence of our delay - but know it is among the "all things" that are ordained for us - With kind regards of all our party

Yours truly

Rev. J. W. Shedd D.

Malta, Aug. 23. 1870.

Rec'd Sep. 15.

copy sent Miss Rice
& Mr. Dawes.

653 251

Blank No. 1.

THE WESTERN UNION TELEGRAPH COMPANY.

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THOS. T. ECKERT, Gen'l Sup't, NEW YORK. | WILLIAM ORTON, Pres't, O. H. PALMER, Sec'y. | NEW YORK.

294

Dated Marietta O. 29 1870

Received at 6.15 Oct 29.

To S. B. Treat Esq

33 Pemb Sqr

Can be in Boston November tenth not before

J. H. Shedd

Spaid J Pm

Rev. J. W. Shedd

Marietta, Oct. 29. 1870.

Rec'd Oct. 31.

ans

Near Marietta, Nov 1. 1870

Rev N. G. Clark D.D.

Dear Brother

Your note of Oct 25th came last Evening. So a previous favor from Dr Mat I telegraphed on Saturday to the Effect that I could be in Boston on Nov 10th i.e. Next week on Thursday. On reaching home from Brooklyn I found my wife quite broken down & she is still unable to be up much of the time. It is a great trial to her but patience & ample rest seem essential to restoration of health. She is with her Mother at this place I cannot come East sooner as we must arrange a little for our Children so that I may leave home

I have no word from our Mission in regard to changing relations & I hope they have laid the subject on the table sine die. I want to belong still to both the American Board & the Presbyterians. It is my earnest prayer that Lord of the harvest will speedily raise up the laborers - for our Persian work & for Van also - I have had the pleas-

use of attending Synod at Janesville & the Cong. Conference of this Section & find a great deal of work ~~to~~ do - in talking to Sab Schools & Congregations. I sho^d not like to be detained very long - in the East, but rather to do what little I can - for the Cause in Western Churches.

Hoping to see You on the 10th inst

I am Yours Truly J. H. Shedd

Rev. J. H. Shedd
Marietta, Nov. 1, 1870.
Rec'd Nov. 5.

Millbrook Parsonage
Dutchess Co. N.Y.
Nov 12. 1870

Rev. N. G. Clark D.D.

Dear Brother

I came on to New York two days ago & am spending the Sabbath with Bro Cobb. Expect to come on to Boston the coming week - Please keep any letters that may come to the Missionary House to my address. I cannot write you of the question of our Missionary work & its transference to another Board - but will have to speak of it when seeing you

Very truly Yours

J. H. Shedd

Rev. J. H. Shedd.

Millbrook, Nov. 12. 1870.

Rec'd Nov. 16.

Marietta Ohio Dec 10. 1870.

Rev A. G. Clark D.D.

Dear Brother

Your letter of the 7th inst reached me today I need not say more than that I accept the conclusion with regret — deep regret personally, & with so strong a feeling that the best interests of our work required us to remain under the flag of the Old Board that I should be unwilling to bear the responsibility of the change of relations. But as it has come about in what we may believe is a Providential way I accept it as in the Eye & plan of the Master a duty pleasing to Him. I earnestly pray that He will overrule it for the speedier coming of his

Rev. J. H. Shedd,

Marietta, Dec. 10, 1870.

Rec'd Dec. 16.

New York. Feb 11. 1871.

Rev S B Treat D.D.

Dear Brother

Being here at the Mission House & reading over the letters on the transfer of our Mission from the Amer. Board to the Bre. Board I feel constrained to write you briefly in regard to the proposed division of our fields. I have written to Stocking on the same subject, as he wrote me he was appointed by the A.B.C. with the expectation of his being stationed at Tabriz. You are aware of my own view of the case looking at it purely in a missionary way. It was a simple problem either all to remain with us or all go to the Presbyterians. The resolutions which the brethren in the field already have sent give

Upon this view as explicitly as the case can be made. It cannot as a Mission to Persia surrender our territory in Persia - unless the division be such as to make the part a new Mission - This both Boards decline. While your committee insist on dividing Tabriz & Oroomiah. But Tabriz & Oroomiah are so intimately related that any surgery which separates them is dividing the vital parts of one body. They lie in the same basin of the Oroomiah lake in sight of each other - civilly socially, commercially & every other way as closely related as Boston & Springfield - Tabriz is just as essential a part, & the head & centre of any work in the Basin of Oroomiah as Boston is the head & centre of Mass. Our work is

provincial - & dependent in many ways & always has been on Tabriz. If the heart of the enterprise is at present in Oroomiah the head governmentally, pecuniarily & totally is Tabriz - just as Constantinople is the head of the enterprise in Western Turkey. "You" propose to give up the Syriac Speaking people & of the Nestorian work & in exchange retain a portion of Northern Persia from its intimate connection with our Armenian work" If it properly belongs to your Armenian work in Turkey - I have nothing to say. But just there is the point - The portion of Persia you propose to retain is far more closely connected with our Nestorian & Mussulman work in Persia than it is, or can be with your Armenian work in Turkey

Morally it is related to us, because it has been spent entirely by our helpers & is interwoven with our Mission work in Salmas, Oroomiah, Seidoz & Tabriz. Together they encircle the Lake & in Oroomiah itself the Armenian work should be connected with the Mission in Turkey for the same reasons that would connect Salmas & Tabriz. Geographically the portion of Northern Persia you mention is about 20 days travel from the Center of the East Turkey Mission but it is an integral part of, & touching the very center of our work in Persia, — Between it & the Armenians of Van there is an interval of near 50 miles where no Armenians are found - a much broader interval on the way to Erzroum.

As an Opening for the Missionary Spirit of the Armenian Christians

[x] not more than 60 miles from any station in Oroomiah

which is alledged as a principal reason for the division, the facts tell their own story. 20.000 Protestants in Turkey surrounded by more than 2,000,000 of their nation unevangelized & millions of other nations - must retain Persia as their field because there are 30,000 Armenians there as an outlet for their Missionary Spirit! The outlet of the Armenian work in Turkey is into Russia - not into Persia. The only aid our Persian work asks of Turkey is one or two Armenian well educated to aid in our training schools. It is an injury to the Cause of Christ to separate Tabriz & Oroomiah. We cannot think of our work - we cannot plan for it on any arrangement that divides us from Tabriz - or are sufficiently isolated at best - but to be crowded westward

of our lake - & out of Salmas & our own Provincial Capital is going a little too far. & is shutting us from the natural expansion of our work which is essential to its success - for which we thus far have Brayers & plans elaborated. In any event our work must have a station in Tabriz. It is not right for us to sacrifice our field for any reasons arising from the home Churches. What is best for the Missionary work in Persia is best - the Cause at home. I think of course for myself leaving the brethren in the field to do the same -

Very truly Yours.

J. J. A. Shedd

Rev. J. H. Shedd,
New York, Feb. 11. 1871

Rec'd Feb. 13.
ans n 14

Charlotte N.C.
May 8. 1872.

Rev N. G. Clark D.D.

Dear Brother

I am sorry to address you from this place instead of as of old from the field in Persia. But so it is. Mrs Shedd's health continued so miserable that our hope of immediate return to the For. field was cut off. & not to be longer a returned missionary I have gone to work here in Biddle Institute & as missionary among the Freedmen. We are doing much the same kind of work as that going on among

the Armenians & Nestorians.
From our training school has
some I hope gone to go to Africa
& the business item of my
note is to inquire in
regard to back volumes of
the Missionary Herald. The
Library of the Institute is just
beginning & for the Missionary
influence I am anxious to
secure a full set of the
Herald. On what terms can
it be obtained if at all?
Excuse me for writing to
you & turn the letter
over to the proper person
to attend to the business
Your old Missionaries
will always have a warm
heart for the Old Board &
its Secretaries — & so perhaps

I have been led to address you.
I wd be glad to receive the
last report of the Board.
I enclose enough to pay
for it I suppose
Truly Yours
J. H. Shedd

Rev. J. H. Shedd,
Charlotte, May 8, 1872
Rec'd May 13.

Ans

Nest.

256

W. R. Stocking —

Westfield, March 25. 1867.

N. G. Clark D.D. Recd 26th

My dear Sir.

It was with much pleasure and gratitude that a few days since I received your very kind note of enquiry, and encouragement. I thank you for your words of cheer. I hope and pray that I may be deemed worthy to engage in the work to which I have devoted my life.

In answer to your first question, what means I have of my own to dispose of, I can say, I am now using money saved from my wages during three years in the army; with what I am able to do as I go along. I shall have

enough to carry me through my present year at East Hampton. I am willing, and expect, to aid my self, as much as possible hereafter.

It is hoped and I think may be expected that the Church here to which I belong, will do something, perhaps a good deal, to aid me.

At any rate I am willing to go forward, & trust in God.

Nearly all my friends among them my Pastor Mr. Hopkins, Mr. Cochran, Dr. Eddy, and others whose advice I have asked, as opportunity afforded, advise me to take a course rather shorter than the usual one.

My plan now is to enter the Junior class in some college perhaps Williams next fall, and pursue the studies of the

last two years of the regular course, and then enter the Theological course.

I shall be very glad to hear from you, and to receive any advice you may offer at any time.

Mother sends her kind regards.

May I trouble you to hand the enclosed note to Mr. Hutchins.

With sincere regards
Yours respectfully
Wm. R. Stocking.

V. 257

Springfield, June 20, 162.

Rev. Dr. Anderson,
Dear Sir,

I have just received yours of yesterday, and hasten to reply to it. Mrs Perkins was taken to Brattleboro on Tuesday, and with less difficulty than was anticipated at first. I had just finished putting the last things into her chests for Oroomiah, and was about leaving for Springfield, when Dr Perkins returned from Boston last week on Wednesday. He told me the decision, but said he wished his wife not to know it until morning. I spent Friday with them. Mrs P. had been informed of all, but when I went in, met me, as if no change had been made in their plans, and I sat with her some two hours, before she said any

thing - Then ascertaining that I knew all. She talked very freely - Sometimes she was mirthful, then she expressed perfect submission to the Lord's will, and even delight that she was counted worthy to suffer thus for Christ's sake. and again she went over and over things in the past, weeping much. It was painful to be with her, but there was less violence than I had expected Dr Perkins went to Brattleboro in the morning, and when she saw he was absent, she made so many inquiries that Henry told her where he had gone and that seemed to make her realize more than she had before done, that her husband was in earnest. She was quite excited for a time after his return, and before I left. She took me aside, and asked me what I thought of her writing you about the subject saying she could not believe a word her husband said; she "was not sure

but the blow was aimed at him. The Superintendent at Brattleboro was away, and though Dr Perkins was better pleased with that place than Hartford, he could not make definite arrangements for placing his wife there, until Monday evening. After Friday little was said to her upon the subject until Tuesday morning. She was then told that the carriage would be at the door at such a time to take her to B. and requested to get ready. She refused at first to believe it, but seeing finally that she must go, she made her preparations, protesting stoutly, of course, against such treatment. They went all the way in a private carriage, one of Dr Perkins' nephews driving. She enjoyed the ride in part, and expressed great admiration of the appearance of things when she arrived at the Asylum. This morning Dr. P. received a letter

from her, in which she entreats her husband and Henry to repent and come and take her away. It made both feel very sadly, and brought back the burden of the past few days, which seemed to be passing away after she was safely located in the Institution, in the hope that she would be happier there, than she has been elsewhere the last years. She appeared to think the visit at your house, or rather her speech there the cause of the decision, and called it persecution because she stood up for Christ. Said she did not mean to do anything wrong, would like to ask the pardon of the Pres. Com. if she did. Dr P. feels deeply, but he has been very mercifully carried through the trial Henry was not much surprised by the decision, and though manifesting the utmost tenderness for his Mother, has stood by his father nobly.

Perhaps, I ought not to close this letter

without saying to you, that I am much relieved by the course things have taken. After my return from Boston to the time of her going there to attend the anniversaries, her appearance was such as to give me very great anxiety in the prospect of her going to Persia, and queried for many days, whether I had any duty with reference to it, but finally concluded the Ark did not need my hand to steady it. Since her return from Boston she has appeared happier and better than at any time before, when I have been with her this Spring until the last change of plans. My intercourse with her the last weeks, has much increased my pity for her, but my judgment in view of it, is decidedly in favor of her present location.

I might say more, but perhaps have already written too much in detail.

I have written in great haste to relieve

your solicitude, and will you please excuse errors.

With love to Mrs A. I remain.

Yours, very aff.

S. D. Stoddard.

I was at Chicopee two or three hours this afternoon.

Mr. J. K. Bassett

Springfield, Jan. 25, 1862.

Rec. Jan. 26/62

Ans. Feb.

South Hadley, July 1, 1864.

Rev. R. Anderson, D.D.

Dear Sir,

The question has arisen in my mind several times within the last weeks, whether you ought not to be more fully informed with regard to Miss Fiske's health than you were. An inquiry you make in your letter of a week ago to her, leads me to hesitate no longer about writing you upon the subject.

I have, this morning, returned from a visit of two days with her. I found her upon the lounge in the family room, but she did not go down stairs again during my stay. Though she was more comfortable than she had been for several days, I think

She did not sit up more than two hours at any one time, but, perhaps half the day, in all. Her rest at night comes from morphine, and if her suffering becomes intense she does not hesitate to take it in the day-time. She has been able to read and to write a little every day thus far, but she does not see much company, and avoids excitement of every kind. She had failed very much, since my previous visit of one day, three weeks ago. She was then able to walk about the garden and yard sometime every pleasant day, and indeed rode out to Greenfield, six miles, to meet me, the day I was expected. She took her dinner and tea with the family, and was much of the day with them. I mention these items to give you as correct an idea as possible of just how she is. She was then very hopeful as to her recovery, partial at least.

She is still cheerful and hopeful, free from all anxiety, she says, as to the future, but when speaking of it, she uses more "ifs" than she then did - I think she fully realizes the dangerous character of her disease, but hopes much from the power of her constitution has hitherto manifested to throw off disease - She suffers much extreme pain, and more than this, the sides are both so much affected as to be very sore; this causes swelling and pain in the arms which prevents their free use, and makes it difficult for her to find an easy position, either sitting or reclining -

I saw her physician twice, and had free conversations with him. He attributes her disease to inflammation of the lymphatic vessels - says he sees no evidence of the malignant action, her friends have so much feared, in the swellings, though

abscesses may form, and he would be glad to see them in the hope, that the disease would pass off in that manner. The disease is a rare one, and he thinks little can be done, except by soothing, and alleviating in various ways. It must have its course, and if her strength holds out sufficiently, she will be better, and there are grounds for hoping that it may. I asked him if he saw any indication of the difficulty passing from the parts first affected. He said "No". I asked him, which was the strongest in his own mind the hope or the doubt. He replied very decidedly "the doubt". And when I remember, that since I first came to be with her the middle of January, there has been, upon the whole, a steady progress downward, I can but take a dark view of the case while I try to hope.

The Doctor says there is, at present,

no evidence of the internal organs being affected, though she has at times, short and labored breathing from the effect of the disease upon the muscles of the chest.

She is with her mother and sister, and has every attention from them in their power to bestow. Her sister is in better health than she has been in five years before this. I long to be with her all the time, but the circumstances of the family are such, that I have not felt at liberty to propose it as yet, but my present feeling is, that I must do so, if she continues to fail.

The question will doubtless arise in your mind with regard to further medical advice, and I allude to it, because it seems to me if it is to be had, the sooner the better. Her physician is a man of twenty five years practise or more, has more than the skill of ordinary country physicians, seems

to understand Miss Fisk well and to watch her carefully. She has great confidence in him. I took the liberty of suggesting having counsel, and he is quite ready to have it, if friends desire, but my impression is that it should be some one of more extended practice and experience, than would be found near Shelburne.
Perhaps I do wrong to trouble you with this subject, but if counsel is to be had, I think no expense should be spared in procuring the best, and the family must have some help in getting it.
I have no more time for writing before the mail closes. If I have entered more into detail than necessary please excuse me. or should you wish to ask me farther questions, I shall be happy to reply. Her physician's address is C. M. Duncan M. D. Should you have any occasion for writing

him.

Yours with respect,
Sophia D. Stoddard.

Mrs. Sophia D. Stoddard,

South Hadley, July 2, 1864

Rec'd July 5, 1864

Notes July 5/7.

Prud. Cd.

Miss Higginson Lockett.

Consultation.

Shelburne, July 21, 1864.

Rev R. Anderson D.D.

Dear Sir,

Miss Fiske expressed a wish this morning, that I inform you, that in the opinion of her physician and friends, her life work is rapidly drawing to a close. She may continue with us weeks, but it appears more probable that only days, and perhaps only hours are appointed unto her here. For the last ~~weeks~~ two weeks she has failed rapidly, and especially so during the hot days of this week. She is calm and cheerful in view of the change before her, only desiring, that the Lord's will be accomplished in her. which has been the burden

Mrs. Sophia D. Stoddard

Shelburne, July 21, 1864

Rec'd July 23

Ans. July 23/64

Miss Fiske.

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Vermont & Boston Telegraph Company

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G. W. GATES, Sup't, and Sec'y. L. S. SANFORD PRESIDENT.
White River Junction, Vt.

Office No. 77 Washington Street.

Dr Boston, July 26 1876

By Telegraph from Greenfield

To Rev Rufus Anderson

D. D. 33 Pemberton Sq

Dear Sir miss fidelia Fisks funeral services will be held on thursday the twenty Eighth at two oclock P.M.

S. D. Stoddard

19, 76.

Mrs. S. D. Stoddard

Greenfield July 26, 186

Rec'd July 27.

Shelburne, July 26/67.

Rev. Dr Anderson.

Dear Sir,

Our beloved friend till lately, and was able to hear and be comforted by your message to him, in the letter received from you last evening. She has often spoken of you and Mr Treat during the last days, and of the gratification it would afford her, to hear your voices once more, and to thank you with her own mouth for all your kindness to her. On hearing from you last evening, she wished me to say in reply, that should you be in this vicinity soon, it would give her great pleasure to see you. Should she be here -

She realizes perfectly that the end is not far distant, but thinks, she may continue in a day or two longer. To those of us, who watch about her, it seems, as if she could survive but a very few hours longer.

You will be informed by Telegraph of the time of the burial service, and it will be a great comfort to the friends if you can be present, and take some part in it. The Telegram may be received before this letter.

Yours, with respect,

S. D. Stoddard.

Mrs. S. D. Stoddard

Shelburne, July 26, 1864

Rec'd July 27

Miss Arthur

Shelburne, July 26. 1864.

Rev Dr Anderson,
Dear Sir,
Our beloved friend, Miss Fisk, fell asleep in Jesus at about nine o'clock this morning. The funeral services are to be held Thursday afternoon at two o'clock. As I mentioned in my note to you this morning, the friends earnestly desire that you may be present, and take some part in the exercises. It is not designed to have a sermon, but such an address as may seem to you suitable for the occasion. Will you be kind enough to telegraph to Pliny Fisk, Esq. Greenfield Mass, on the receipt of this, whether it will be consistent with your other engagements to be present at the service?
If so, there will be a conveyance in

waiting at the depot in Greenfield to take you out to Shelburne, on the arrival of the train from Springfield which reaches G. at 10 A. M. and also on the arrival of the train from Fitchburg, which is due at G. at 12 o'clock, supposing you will wish to come in one of these trains.

My love to Mrs Anderson.

Yours, with respect,

S. D. Stoddard.

The conveyance will be at the depot on Thursday.

Mrs S. D. Stoddard

Shelburne, July 26, 1864

Rec'd July 27

Death of Mrs Tisdale

South Hadley, July 8/65

Rev. R. Anderson D.D.

Dear Sir,

I feel no more ready to reply to your letter of June 27th than I did the evening it came to hand, but I ought not longer to delay acknowledging its receipt.

With all the care and responsibility resting upon me in my present position, I have not thus far found the time, and do not seem to have the power of mind, to give the subject you lay before me the consideration it should have. I think, I sincerely wish to follow the Guiding Hand wherever it would lead me.

The question is a serious and perplexing one, and brings with it much trial of feeling, whichever way I decide.

I wish much, that I could see you before determining my own course, and if that must be to decline the invitation extended, I do not now see my way clear to take any step toward procuring a teacher, till I can talk with you. I have intended, for some time, to invite you and Mrs Anderson to be with us at our Anniversary week after next. Can you not make it convenient to come? We should delight to have you with us, and more than that, you may think it desirable to see if there is any candidate here for the position before our school breaks up. I do not know how

much need there is of haste in the matter.

If business should call you this way the coming week, we should be just as glad to see you, as the week after. If we may not have the pleasure of seeing you here. May I not hear from you again, as to the probable time when a teacher might go to Avoncia?

Yours, with respect,
Sophia D. Stoddard.

Mrs. G. D. Stoddard

South Hadley, July 8, 1865.

Rec'd July 10.

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Pub. Cal

Norwich, Vt. Aug. 18. 1865

Rev R. Anderson D.D.

Dear Sir,

It is only within ten days, that I have felt prepared to give a definite answer to the proposition brought before me by your letter of the first of July, with regard to returning to Arroomah.

When I think of the friends now occupying that field of labor, so few in number and many of them not in firm health; and of the good work to be done there, I long to fly to them, to cast in my lot with them, and spend the few years that may remain to me in this life, in work for my Saviour in that portion of his vineyard.

Were inclination only consulted I should come at once every way. Brethren, his own judgment coincides with mine. I am left believing that the Lord has better things in store for the Sunnyside Mine, than to send back to it, one so worn out in body, and so courage to quail, for any length of time, the perplexities of a responsible position as I.

Here health the only obstacle, however I think I should venture, though I might seem he little more than a burden to the Mission, but that taken in connection with family duties now pressing upon me, and the very strong objections of friends, makes it seem a plain case to me, that I ought not to return, certainly not, unless the way he made clearer to me than

it now is.

I earnestly pray that some good person may be found for this place. I am not prepared to recommend anyone, much I know there are others that would be better judges in the matter than I, yet I am ready to do anything about it that you may think best.

This question decided in the negative, it seems to be duty for me to be at South Hadley another year. It is with the utmost fear and trembling that I undertake it, but I would not shrink from what the Lord lays upon me, and I hope I do not mistake and take up a burden which the Lord did not wish me to carry.

Will you not find it convenient to meet us with Mrs Anderson

Mrs. Sophia D. Stoddard

Norwich, Vt. Aug. 18. 1865.

Rec'd Aug. 19.

early are they year? It would give us the greatest pleasure to have you do so. We want to see you for our own sakes, and we want to have all our pupils intelligent lovers of the institution, and to be so they must first see those intimately connected with it.

With much love to Mrs Anderson, I remain,

Yours, with respect,

Sophia D. Stoddard.

Rec'd Aug.

Ans Aug. 23.

South Hadley, Jan. 30. 1867

Rev. S. B. Treat,

Dear Sir,

The enclosed letter for Miss. Societies that support a pupil in the Sem. Seminary at Aroomiah was received a short time since. I send it to you to be copied, if you think best. I enclose also a list of the names of persons to whom Miss Rice wished the letter sent. Mr Ward may know of other donors, who should have a copy.

Shall we not have the pleasure of a visit from you during our school year? With love to Mrs Treat,

I remain, with respect,

Sophia D. Liddard.

Mrs. Sophia D. Stoddard

South Hadley, Jan. 30. 1867

Recd Feb. 1.

Mrs. S. D. Stoddard.
South Hadley, July 8. 1867.
Rec'd July

South Hadley, July 8th

le. N. Chapin, Esq.

Dear Sir,

I desire to express to
u my hearty thanks for your
indness in sending me the
dvance Sheets of the Herald for
e last six months - I enclose
dollar and a half to pay for this
ry and for the postage -

As our time closes before August
nd when we come together in
e Autumn, we may not have
ur concerts in the family, we
ill not trouble you to send
e Sheets to us longer, unless you
ear from us again -

Thanking you once more for
is favor and all your other kind
ttes to me, I remain,

Yours, with respect,
Sophia D. Stoddard

Mrs. S. D. Stoddard.
South Hadley, July 8. 1867.
Rec'd July 9.
ans'd. " "

Northampton, Dec. 9th

Rev. S. B. Treat,

Dear Sir.

The enclosed letter, I supposed had been sent you some three or four weeks ago. It travelled about some time before reaching me owing to my change of residence, and when received, I was fully occupied with sickness in my family. I take it for granted that in the case of all these letters you have them lithographed or not as seems to you best.

My love to Mrs Treat. I wish we might have the pleasure of seeing you with her at our home.

Yours, with respect
Sophia D. Stoddard.

Mrs. Sophia D. Stoddard

Northampton, Dec. 9. 1867.

Rec'd Dec. 10.

Smyrna March 1860.

Rev. Rufus Anderson D.D.

Dear Sir.

You requested me, on arriving at this Port to write you my opinion of Miss Crawford's fitness for the missionary work. If you expect an estimate, which shall show, in due proportions, the relation of her virtues to her faults, you have assigned to me a task which I shall not be able to perform. On so short an acquaintance, and that, too, but illy fitted to develop many of those traits on which a judgment of this nature should depend, it is impossible to reach a verdict which may not, hereafter, be in many things, if not entirely, reversed. The lady has been sea sick a large portion of the time. Besides this, among so many, I have seen much less of her than I might otherwise have done; and, apparently, she seems a person of whom first impressions are less likely to be pleasant than the ones which may be subsequently formed. I say this from the fact that on the whole our estimation of her excellence has sensibly improved.

She seems pleasant, conscientious, and devoted, with much fervor, to the missionary work. The powers of a sharp, quick energy, as well as of a delicate and sensitive appreciation of affairs, we have, as yet, been looking for in vain. ~~The~~

Apparently, she is not positive, so that, in thinking of her failings, one is sensible of more deficiencies than faults; And yet, upon the other hand, she has betrayed much resolution and persistency in that which she once fixes on as right. Her piety, in circumstances that in some respects were trying, has appeared, throughout, consistent and sincere, and hereafter, when she reaches a position better fitted to her character and gifts, we hope to find in her a wise, patient and successful laborer for Christ.

May I trouble you to read the enclosed & forward it if it is best to Mr Knight. I do not know his address. We have had a very delightful voyage. We have more than realized all that you encouraged us to expect. So that we look upon the Captain as our father & his wife as our home. But the Dr & all the men requested to express our satisfaction & pleasure. I presume he written you. Sure enough his health with that of the other members of the company is excellent. Except that one of us has had some ills. Dr L. is improving in well.

Truly yours

A. L. Thompson.

Rev. A. D. Thompson
Smyrna Mano
Rec'd Apr. 24,
Ans. May 1, 1860.

French Steamer Caire
Black Sea May 16. 1860

Rev Rufus Anderson DD

Dear Sir.

I do not know how often you expect to hear from us but I presume that you will not regard the present note, informing you that we are well and that the Lord has greatly prospered us until the present, as an unwarranted intrusion on your time. I wrote you of our pleasant outward voyage from Smyrna, where we remained eight days in pleasant intercourse with one another and with Mr & Mrs Ladd. Proceeding then to Constantinople we arrived there April 5th and found a hearty welcome with Mr Brach at Dr Riggs - Mr Crawford at Dr Goodsells, Mr & Mrs Ames at

Dr Dwight & Mr Thompson stayed at Mr Thompson's Uncle's, Mr J. G. Bliss, who, until the time of our departure on last Monday (May 14th), has spared no pains to entertain us as his private guests. Such was the lateness of the season that not until this week was it deemed advisable to proceed, when, learning from Erzroom that Mr Ambrose wd be soon awaiting us at Trebizond, we lost no time in hastening on our way.

The fact that we could stay five weeks in Constantinople we now look upon as indicating the good hand of God. The opportunity for ~~this~~ observation & for christian intercourse with those beloved missionaries which was thus afforded us, cannot, I think, fail of proving an invaluable help in fitting us the better

for our future work. The time too was not altogether lost, as we were enabled to obtain a little Syriac through one of Dr Perkins former servants who was there.

The Ladies - Miss Crawford & Miss Reach Especially - were a good deal sea sick on ~~our~~ the outward voyage, but otherwise our health has been & still remains unusually good. Indeed our whole experience thus far has been a constant and agreeable surprise. That there are such things as missionary trials we doubt not. Some of them we have already tasted but upon the whole, in reviewing all our changes since we bade our friends farewell we have but to make mention of the goodness of the Lord.

Yours truly -
A. L. Thompson.

Rev. A. L. Thompson
Black Sea May 16, 1860.
Rec'd. June 22

Ans Aug. 8

Broomah July 4th 1860.

Rev. R. Anderson D.D.
Sec. of A.B.C.F.M.

Dear Sir. It becomes my duty to inform you of my safe arrival at this city, with that of Mrs Thompson, Miss Crawford and Miss Black day before yesterday July 2d. Our journey overland was marked by the same good Providence which had watched over us so kindly before reaching Zahrzoud. Under the wise & efficient management of Mr Ambrose, who was sent to conduct our company from Zahrzoud, we lacked ~~nothing~~ no comfort by the way which it was possible to gain. It seems the general impression here that no missionary company has ever reached Broomah in better health considering the stock we had to start with upon leaving Zahrzoud. The health of Brother Ambrose also was much benefitted though it still is such as will demand the utmost care. Respy Yours -

A. L. Thompson -

Rev. A. L. Thompson

Oroomiah July 4. 1860.

Rec'd. Aug. 30.

Ack'd April 11, 1861.

91 West 48th St New York March 19/66

Dr Geo. H. Wood Sec. A.B.C.F.M.

Dear Sir

In accordance with your suggestion I transmit the following list of Instruments and Books needed in the Oroomiah mission

One Midwifery Forceps	9.50
One Thomas's Speculum	15.00
Perforator and Crochet	8.00
Uterine Sound	2.50
Lithotomy Staffs 2 sizes	3.00
do Forceps 3 sizes	9.50
Syringe	4.00
Steel Sounds 7 sizes	12.00
Tooth Forceps 3	9.00
One large Silver Catheter	3.00
Uriometer	1.00
Common large Forceps	1.50
	78.00

	78.00
Evans knife	0.75
Catheters 1/2 doz	3.00
Bougies, Gum. 1/2 doz	3.00
Lithotomy Bistoury	1.50
Stethoscope	8.00
	94.25

A small case of good instruments for operations on the Eye will cost $40.00 and a Microscope of sufficient power can be obtained for about the same price.

Books.

Gross on the Genito Urinary Organs	3.20
Bennetts Practice	5.60
Simpsons Diseases of Women	3.25
do Obstetric Series 2 vols	6.00
Tyler Smith Obstetrics	4.00
Barclays Med Diagnosis	2.80
Women and Children Bull	2.25
Jones Opthalmic Surg	6.00
Todd on Scalp Diseases	2.00
Roberts on Renal Disease	3.60
Carpenter on the Microscope	4.20
	42.85

The foregoing list of Instruments and Books I have made after much thought as to what I should need in a position where much is multiplied expected of a Physician and where he is thrown altogether upon his own resources; where good books and efficient Instruments are his chief instrumentalities under God for the ascertaining and treatment of Disease; where he is called to practice in every department of his profession, and where his thorough furnishing to every work of his calling will doubtless increase his influence for good. I have no information on the subject, but I have supposed that the mission was furnished with the necessary Medical Supplies. If this is not the case it would be well to take with me what is most needful.

94.25
40.00
40.00
42.85
217.10

Yours very Respectfully,
Thomas S. Van Norden.

Dr. Van Hudson

March 19. 1866

Pres. Comm —

Ans^d March 27 —

200 West 18th St New York April 28th 1866

Dr R Anderson Sec. A.B.C.F.M.

Dear Sir

The acceptance of Miss Paterson as an assistant Missionary of the Board makes it necessary for her to receive what is needful for an outfit as soon as possible as our arrangement is made to sail on the 26th of May. The usual allowance which I believe is two hundred dollars for a Missionaries wife is not sufficient at the present time to provide what is necessary to one who is going to a field where so little can be obtained and where the anticipated stay is so long. My own outfit has cost me much beyond the amount received from the Board and Miss Patersons will cost five hundred and seventy dollars apart from what she has received and will receive from friends. My limited means would make it imprudent for me to attempt to bear any considerable portion of this expense as I still will have to meet many expenses and will need somewhat to commence with after entering the field. A portion or the whole of

what is needed additional to the stated allowance may be raised through the influence of our pastor from some benefaction but Miss Paterson is not willing to receive an outfit from such a personal source Neither does it accord with my own feelings under the circumstances for I think the agency of the Board should spare the Missionary the necessity of having to fall back upon individuals for money especially where circumstances would make it in any degree painful to the recipient There are exceptions to this where such a course would doubtless be pleasing to all parties but I am confident that Miss Paterson is not one of them. It gives me pain to have to ask for so much when as yet I have given nothing in return but this is unavoidable I have confidence in Gods making me his useful instrument in the Mission Field therefore I pursue my present course. I would ask an appropriation of Five Hundred dollars from the Board the rest we will ourselves make up

Yours Very Respectfully
Thomas L Van Norden

Dr. Thos. L. Van Norden

New York, Apr. 28. 1866.

Rec'd Apr. 30.

Pd. Cr

Ans 500$ for Mr Palmer

200 West 18th St New York May 12th 1866

Dr A G Clark Sec A B C F M.

Dear Sir

In accordance with your suggestion on the 2d of May concerning the necessity of my taking a supply of medicines with me I send the following list hoping it will meet the favorable consideration of the Prudential Committee

Chloroform lbs IV	3.50	14.00
Atropia ℥j	4.50	4.50
Morphia ℥ IV	1.00	4.00
Quinine ℥j	2.60	2.60
Hydrum Creta lb j	.75	.75
Sponges 1 String fine		7.00
Adhesive Plaster yds XIV	.35	4.90
Lint lbs ij	2.00	4.00
Extr Belladonna lb 1/2	4.50	2.25
Extr Hyoscyamus lb 1/4	4.50	1.13
Alcohol Gal j	4.60	4.60
Pulv Opii lb 1/4	12.00	3.00
		52 73

		$2.75
Camphor lbs ij	1.25	2.50
Glycerine lb j	1.25	1.25
Nitric Acid lb j	50	.50
Zinci Sulph lbs ij	.15	.30
Cupri Sulph lb ½	.15	.8
Ferri Sulph lb j	.12	.12
Plumb Acet lb j	55	55
Hyd Ox Rub lb j	1.50	1.50
Nit Argent ℥ ij	1.35	2.70
Tannin ℥ ij	.44	.88
Gum Arabic lbs ij	.85	1.70
Acetic Acid lb j	60	60
Carb Ammonia lbs iv	25	1.00
Pulv Ipecac ℥ iij	.37	1.11
Rochelle Salts lbs iij	60	1.80
Cream of Tartar lbs V	50	2.50
Sodae Bicarb lbs iv	16	.64
Pulv Ext Glycyrhizae lbs j	85	.85
		73.31
Packing Box		1.50
		$74.81

Yours very Respectfully
Thomas L Van Norden

Rev. Thos. L. Van Norden.

New York, May 12. 1866.

Rec'd May 14.

Ans May 16.

205 West 18th St New York May 18th 1866

My Dear Dr Schaff

Your letter of the 10th came to hand yesterday informing me of the appropriation for the purchase of medicines for the Mission. I thank the Committee and myself on behalf of the Mission.

You inquire whether there is to be any public meeting or any recognition of our going out by our Church. I have no intimation of any thing of that kind. Dr Wood writing me on the 12th inst says "I should hope if I were to be at home to attend a farewell meeting on occasion of your leaving, in the lecture room of Dr Crosby's church. If such a meeting can be arranged, I think it likely that Dr Anderson or Dr Clark would come on to be present at it." Considering this rather as the expression of a thought than as a prelude to action in the matter, I thought little of it, until receiving your letter, I am informed of your intention to write to Dr Crosby on the subject. I am sorry this step has been taken for if it succeeded the arrangement would be too artificial for any special good to flow from it to the Missionary cause. Such a thing to

be successful must emanate from the people whereas in the present case it has not even so much as formal expression from the Pastor and for the very sufficient reason that there is not the personal friendship between either the or the Pastor and myself and prospective wife to warrant a demonstration that would naturally proceed only from a warm feeling of affection between the parties apart from this it would only be a formality not that I would have it thought that there is no bond of friendship between the church and ourselves for that would be far from the truth for I believe there is abundant love between us in Christ but not sufficient acquaintance for personal friendship except in a very few cases not sufficiently numerous to make a healthy farewell church meeting

This being the State of the case I would decline with Miss Paterson with all deference to what may be the usual custom of the Board any farewell church meeting

I am glad you are coming on and shall be happy to see you previous to my departure

Very Sincerely Yours

Thomas L. Van Norden

Dr N G Clark Sec A B C F M

Boston

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Very Sincerely Yours

Thomas L. Vom Hinden

Dr. N. G. Clark Sec. A.B.C.F.M.

Boston

Dr. Van Nuden
May 18. 1866
Ins - 19 "

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200 West 18th St. New York May 23/66

Dr. N. S. Clark

Dear Doctor

I send you the pictures you desired. Your letter has come to hand with the introductions. It only remains for me to bid you good bye which I do thanking you for your courtesy and thoughtfulness since we have commenced to know each other

Very truly yours

Thomas L. Van Norden

Dr. Van Norden
May 23 1866
Rec'd 27 66

Thursday

Mr Washburn Sec & Treas

Dear Sir

We received your letter of the 11th inst. We will leave for Marseilles on the 14th inst. We arrived in Liverpool after a stormy passage on the 6th. Thursday morning I called upon Mr Staveley & found my boxes had been reshipped to Constantinople & sent on to Staveley & Hart 32 Dale St in the Temple. I have the Bill of Lading for the second lot of Eight packages. A young man went with me to Staveley and showed them to forward. I saw Mr Staveley. He said he was taking charge of the goods. That he had insured them for £200 and paid all the expenses on them. The last arrived with a trunk and three boxes. I have Mr Thomas insuring them also for £200. I received by his agent in Constantinople the delivery of the goods to Mr Washburn. My forward representing his desire and ability to do what they might wish to send either East or West. Austin Baldwin & Co No 72 Broadway N.Y. I was informed by Mr S. that a steamer would take about twenty days to reach Constantinople (omitting no second day) £20. He thought it would be cheaper by way of Marseilles. I do not know whether it was or not on board of the steamer but I received a preference as I much desired seeing what could be seen. I also believed that visiting London and Paris would be seen in Persia. After arriving in London I called

Paris June 21st 1866

[illegible]

[illegible] Saturday

[illegible] Wednesday evening

[illegible] Bailey and the [illegible]

[illegible] 11. [illegible]

[illegible] ple and found that he had turned

[illegible] ple a forwarding house while waiting

[illegible] packages by the City of Paris arrived.

[illegible] Starr and this last shipment was also

[illegible] d he had written to Orthwood explaining

[illegible] ned the first lot of Sixteen packages

[illegible] no that he would now forward the

[illegible] which I brought with me, by the

[illegible] Both the shipments would be

[illegible] e expenses to be paid there upon

[illegible] Haveley wished me to write to the

[illegible] attend to the forwarding of any goods

[illegible] f. The Agency of the Firm in Newyork

[illegible] Porter & Damen No 11 State St.

[illegible] would sail the next day that it would

[illegible] ple and the price of passage (the

[illegible] would make but little difference

[illegible] ter I could have obtained accommod-

[illegible] resolved to go through England and

[illegible] d be seen on my way through

[illegible] is would not be without benefit

[illegible] to take the Marseilles

Steamer on the 23d instead of the 16th I obtained through tickets to Constantinople
1st Class all the way for £20 / 18s. the 2d Class is £5. less but my experience in
the 2d Class from Liverpool to London determined me to take the 1st Class
so we would ~~in no way~~ have to ride some twenty hours from Paris to Marseilles, and the representations of Mr Ward the brother of Mrs Labaree led me to
take 1st Class on the Mediterranean. The ticket from Liverpool to London is £1.
The principal difference between the cost of the two routes that is between the
Steam and Land route is the expense of stopping at Liverpool and London
which cost us £5 11. and other small incidental expenses. All other expenses
in London and the expense in Paris we will ourselves bear. Our trip through
England and France was very pleasant. We heard Mr Spurgeon in
London and he fully met my expectation. He preached for an hour and
an after extempore sermon I never heard, and I went suspicious of finding
a man who attracted crowds through some singularity of manner or expression
but to my joy I found neither, but only a Christian of very extraordinary
talent preaching in a plain church to an earnestly attentive audience the
unsearchable riches of Christ. In the evening we went to Newman Hall's
church a stranger preached and wonderfully enough it was on the missionary
work in which the agency of England and America in the missionary field
was reviewed and the progress of Christ's kingdom dwelt upon with gladness
as already indicating the dawn of the morning of the day when Christ shall
reign in every heart and his praise be upon every tongue. I will write
Mr Ward when we reach Germany sending the memoranda he desired.
In London we stood at Fr Faulle 7 Kings St Theupsis and here at
Madame Perrup 17 Rue de la Madeleine

Very Truly Yours
Thomas Lyon Pinder

Dr N G Clark
Bible House
Boston
U.S.A.

| | | |

Dr. Thos. L. Van Norden

Paris, June 21. 1866.

Rec'd July 6.

Ans'd July 13th

I have taken a copy of this. - L.S.W.
Trans.

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Constantinople July 23d 1865

Dr N. G. Clark
Secretary A B C F M.

Dear Sir

We had a very pleasant passage from Paris to this place We arrived here on the 30th of June and took up our abode at Mr Washburns for a week and were afterwards at Dr Riggs for the same time then we stayed with Dr Schneider for two days and are now again at Kandilli where Mr Washburns and Dr Riggs family are spending the Summer We have received no word from Oroomiah yet – I have written to Erzerum but we have received no answer yet We are engaged in making the necessary preparations for our land journey. Constantinople being a hilly city with very irregularly paved streets and having only primitive means of conveyance and its streets not being so easy to comprehend as those of London and Paris and the language of the people being incomprehensible to the eye or ear of the Non Oriental scholar makes it laborious and somewhat difficult to find and purchase articles. I am occasionally called to preserve in the brethren. Strict the climate here at the present season of the year very pleasant – there is always more or less breeze in the city as well as at Kandilli and I do not think the heat more oppressive than in New York Hoping soon to be on our way again and to write you from Oroomiah I remain

Yours very Truly
Thomas L Van Norden

Dr. Clark, Sec. Dan Norden

Dr. T. L. Van Norden,
Constantinople, July 23. 1866.
Recd Aug. 16.

Rev. T. L. Van Norden. 248

Oroomiah. Oct 22d 1866

W. A. Clark Sec A.B.C.F.M. Rec'd Dec. 22

Dear Sir Rec'd March 11/67

We arrived in Oroomiah at
30 p.M. Oct 6th Mr Cowan meeting us in Gawalan
and bringing my wife to the city in his wagon
We left Constantinople August 6th and Kebzeneh Aug
1st We reached Erzroum Sept 1st remaining there
till the 14th We resumed our journey and after
nineteen days of travel and four of rest reached this
city The journey from Kebzeneh to Erzroum we
found very fatiguing having to travel on mule-
back horses but in Erzroum we bought horses
which with the rest we obtained and the exp-
erience we had acquired made the rest of the
way a very pleasant journey We have been
long on the way but not longer than was necessary
in safety and health although rumors of frauds
and robberies and murders were abundant we
met with no hindrance by the way the Lord
delivering us from all evil and bringing us
to this place in as good health of spirit
mind and body as when we left America

We were cordially received by the mission an
so pressing have been my duties that I write
these few lines almost at the last moment
before the mail closes my letter to Mr Wa
will have to be deferred until the next mail
as it will take me some time to get my
business in proper order Our boxes were all
detained at Hoi by the Custom House authori
and we have no information of when they
will arrive yet. I should like more fully
than I have but I shall have to defer it for
the present My wife desires to be remembered
she will write by the next mail

Very Respectfully Yours
Thomas L Van Norden

Oroomiah Nov. 12/66

Dr N. G. Clark
Secretary A B C F M.
Dear Sir

It falling to me to write the Mission letter for the present month I think it well to make it as brief as my stay in the Mission has been short My time has been so taken up with my business proper that I have had but little time to inform myself concerning the condition of the Mission as such you will therefore excuse the absence of even the attempt Messrs Coan and Labaree are absent at present they both having left on the 8th inst Mr Coan having gone to Suldus and Mr Labaree to Tabriz The health of the mission is improving Mr Shedds son being the only one on the sick list Very Respectfully Yours

Thomas L Van Norden

Rev. Thos. L. Van Norden

Oroomiah, Nov. 12. 1866.

Rec'd. Jan. 22. 1867.

and March 11. / 67

Oroomiah Feb 7th 1857

Dr Clark Foreign Sec A B C F M.

Dear Sir

Believing that you will be interested in hearing from the Medical department of the Mission field notwithstanding the short stay of your correspondent in Persia I write a few lines My wife and my time since our arrival has been principally occupied in the study of Turkish we have for a teacher a Mirza who has resided for some years in Constantinople and who has spent three years in Arabia we learn as the native idiom expresses it "little by little" from day to day besides the power we are slowly acquiring of understanding and speaking the language we have as the fruit of our studies a constantly growing lexicon the want of which in a complete state cannot but be felt by those who come to this country to reside The only one I have any knowledge of is one in manuscript prepared by Dr Perkins some thirty years since which though not complete is a great help to us I find many of the Tartar Turkish words in Redhouse. The Tartar Turkish is such a mixed language that it needs in its study constant reference to the Persian and also to Arabic. The Turkish seems to have been but little used in this country as a medium for the Gospel and I am not aware that there is any thing published except what can be found in the Bagaars of native production one of which we cannot prevent using in our studies a kind of romance, illustrated, and printed by lithography. It is very evident that if the Gospel is ever preached to the Mahommedans it must be in their own language and the Tartar Turkish is the language of the people in this portion of Persia and I understand it is spoken very generally throughout the Persian is at least in this part of Persia known only to the comparatively few educated men and is therefore a very limited instrumentality for the dissemination of the truth The Christian population are very generally acquainted with the language of their rulers. I have thought much since my coming of my relation to the work and how I can best subserve the true interests of the people I find them without physicians by which I mean without men who practice the healing art with educations analagous to that of the helpers. Except by the energy of the last physician of the mission there has been no attempt to give men a knowledge of what is needful for the welfare

the body in the numberless ills to which it is su
luded brought one man into the profession but u
lmd from his people. The work among the people
ork of elevation and protection but its tendency
the first importance is not of the only importance
arious education upon the even developement of
he question comes what can be done to ben
sical condition experience has proved that the
broad can alleviate their distresses only to a li
them and when he leaves or dies the people
re worse off than if they had never had any
een formed The whole arrangement has
umanity but lacking a regard for the s
he people but if instead of this the physic
ducation of native physicians in a little w
him and a basis is formed not only for a
here is created a new means of livelihood an
akes on a new and healthful phase. Such
eneral physical wretchedness of the people a
ingle handed have lead me to propose to
a number of young men in which if pos
e represented I have proposed to commen
nd carry it on in the Turkish language a
equisition of English is in many cases onl
ossessor leaves the country and those for w
either would I approve of affording any mor
enable the student to pursue his studies w
irst that nothing is to be expected from the
tudies in the shape of support or patrona
gement of his instructor to his ability to
at living which the goodness of God ma
nowledge and industry in his calling

ubject The physician to whom I have
en so doing also unintentionally brought
is evidently at the present time a
s in one direction which though of
ce. But aside from the bearing of
f the people as a matter of humanity
nefit permanently the peoples phy-
e efforts of a single individual from
limited degree while he is amongst
have no physician and for the time
y for the habit of dependance has
been an artificial one full of
substantial and future interests of
ican expend his strength in the
hile the people are independent of
permanent supply of physicians but
nd the developement of the people
h reasonings as these in view of the
and my own inability to relieve
the mission the medical education
ossible the Mahommedans should
ence this work the coming winter
as experience has proved that the
ly opening a door through which the
above benefit he receives his education
re aid than is needful in each case
with the clear understanding from the
mission at the completion of his
ago that with the public astonout-
d practice he must rest content with
ay send as a recompense for his

If there be any who are able to pay for their educat
those who are being otherwise educated by the Mission.
and they should be selected from different portions
that the first class studied four years because of
by their instructor and the newness of its use fo
constitute at first a considerable obstacle the overc
great gain to the cause of general education in
numerous to meet the wants of the people whe
it would be well to make no accession to their
fill vacancies from any cause. I think it would
for otherwise the distinction could not but be du
and we might lose advantages which would be g

There are other subjects to which I would invite
yet had time to mature them sufficiently for

The winter here so far has been very pleasant
it always as the natives express it rains snow
evenly and very beautifully

Ve

tion they should be charged the same as
the number taken should not be larg
of the plain. I think it would be well
the imperfect command of the languag
for the purpose which reasons well
coming of which however it be a
this country If the chap is sufficient
ich would be perhaps as many as seven
number for a few years except to
be well to receive a few Mahommedans
displeasing and unjust to that people
gained to us by the more liberal c
le your attention but I have
consideration.
t we have much clear weath
which lies upon the country very

Very Respectfully Yours
Thomas C. Van Ness.

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Mru

Dr N. G. Clark Foreign Sec A.B.C.F.M.

Dear Sir

It has come a

for the month but not standing in Sue

work as my associates I am unable

to my immediate department. The pr

I spoke in my letter of February 7th

and with the approval of the Board a

the experiment will commence the e

the patients is becoming larger as the

elling easier. The health of the Mission

Mission House Boston U.S.A.

1/2

umi April 4th 1867

my turn to write the Mission letter
ch intimate relations to the main
to write other than what relates
hoposition of a medical class of which
has been adopted by the Mission
and the cooperation of the people
coming winter. The attendance of
advancing season makes the trav-
ion is good

Yours very Truly
Thomas L. Van Norden

Oroomiah, Feb. 7. 1867.

Rec'd April 5.

Ack'd Ap. 6th

Seir August 21st 1867

Dr A G Clark Sec A B C F M

Dear Sir

I am happy to be able to communicate the renewed good health of the Mission For a time we were much concerned by the illness of Mrs Shedd but our Sister at present is doing well Mr Labaree and family are in Salmas I returned on the 13th inst from a tour about the Lake which was undertaken with a view to benefit the sick and that I might obtain a better knowledge of the country people and language I think the end has been accomplished we went by the way of Soujbulak Meandow Maragha Tabriz and the Ad city of Salmas we met with good receptions all the way and encountered no difficulties of moment we stopped over night in eighteen places and had many sick come to us I am encouraged to think from my experience in this tour that much good might be done by two of us visiting the different portions of Persia communicating with the Armenians and doing good as we had opportunity among the Mahomedans not only to their bodies but also to their souls which notwithstanding what I hear of past apparent failure I think is possible but as

Rev. Dr. Clark

God always works by means we can hardly expect him to answer our prayers when they are not seconded by our efforts. If the Church would enter upon this work heartily in the strength and devotion which flows from the knowledge of the desire of Christ to reconcile the whole world to God can we doubt of the blessing that would attend our efforts?

If portions of the Gospels were translated into the Persian Turkish and distributed throughout Persia in the tract or pamphlet form great good might come of it and this work might be done at the present time

Very truly yours
Thomas L. Van Norden

Thos. L. Van Norden, M.D.

Seir, Aug. 21, 1867.

Rec'd Oct. 22.

Ack'd Nov. 4, 1867

Urumi Feb 5th 1868

Dr A. G. Clark Sec A B C F M

Dear Sir

On the general work of the mission you are kept well informed I have but little to report from my department The Dispensary has its usual attendance Since my arrival the health of the community has been good no epidemic having prevailed I give the Dispensary Summary for the quarter ending Jan 1/68 Mahomedans males 173 Females 107 Tot. 280 Nestorians M. 143 F. 117 Tot 260 Jews M. 9 F. 3 Tot 12 Kurds M. 4 Armenians M 3 In all 559. Within a few months I have commenced to charge for all medicines given out except where the parties are evidently too poor to pay The charges however have to be moderate and to the present have yielded but a small income From long habit they come expecting to receive medicine free of charge and such is the unwillingness of the Mahomedans to part with money that not unfrequently persons of standing in the community after their case has been gone through with and the necessary medicine prepared when they are informed that ten or fifteen cents is required they make use of some subterfuge such as that they will send for it or that they have not the money with them so as to get away as gracefully as possible and afterwards no more is heard from them I also have commenced charging for visiting the sick the

ce required is of course according to the distance
one the nature of the case and the ability of the
atient I think in so doing a step has been
aken
n elevating the people on a proper basis that
f self exertion for what they need The health
f our mission families continues good

Very Truly Yours
Thomas L Van Norden

Dr. Thos. L. Van Norden

Umunis, Feb. 5. 1868.

Rec'd April 1

Ack'd May 18

Urumi July 18th 1868

Dr N. G. Clark
Sec A B C F M

Dear Sir

I have the pleasure of announcing an addition to our number of a little boy given birth to by Mrs Shedd June 30th both Mother and child are doing well

The attendance at the Dispensary for the past quarter shows an increase the total number of calls was 1080 of which 533 were males and 547 females of Mahomedans there were 509 of Nestorians 533 Armenians 18 Jews 17 Kurds 3 of the whole number 103 were vaccinations It is an interesting fact that a few days since for the first time Mahomedan children were brought for vaccination showing the breaking down of prejudice I vaccinated the first three directly from one of Bro Coans boys but no notice was taken of this inoculation of Christian blood I have kept no account so far of outside calls but they are increasing I find the state of medical science in this country very low and there is in consequence a great amount of suffering and death and there is no desire on the part of the people to better their condition in this respect This is more to be wondered at in the case of the Nestorians who have been under

enlightening influences for so many years but they still remain willingly dependant upon the bounty of any who are disposed to give whether of money or of skill You have heard doubtless that my attempt to form a medical School last winter though seconded heartily by all the brethren completely failed There was only one young man who offered himself who earnestly desired to come under the given conditions of self support and he was opposed by his father one of the oldest and most enlightened of the helpers They will again this winter have the opportunity offered them They seem scarcely able to believe that the mission desire to form a class and yet are resolved that the members shall support themselves Their idea at first was that we were going to take the candidates on the premises and assume their support so there was quite a proffering of children One man brought a little boy in his arms to be made a Doctor of

You will have seen that I have asked for the Dispensary this year only one half the amount of the last years appropriation I do this relying upon the receipts from sales of medicine and greatly desiring to see the Department self supporting

but my attaining that seems doubtful owing to the necessity which will exist in time for a capable assistant one who will have sufficient honesty and firmness to manage the Department It is a question whether such an one can be obtained On the 13th inst I took a ride to the lake to Gumsa Ohama to ascertain the fitness of the place for a stay of a few weeks on the part of Bro Cochrans family The village is in a valley opening on the Sea three hours from the city and a twenty two minutes walk from the lake between the village and the shore is a walled garden having in its centre a moderate sized two story dwelling The garden is kept in good order and is the property of the uncle of the present King The house was empty and unoccupied The Nestorian gardener thought there would be no objection to its occupation for a time by members of the mission From the garden to the Lake is a nine minutes walk Here is the Lake ferry which was at this time bringing large quantities of wheat from the other shore I stayed over night in the village and in the morning bathed in the Lake The bathing is excellent here on account of the depth of the water near the shore I found the swimming delightful

the water being clear and the temperature higher than that of the air and the density from the great quantity of salt in solution offered no difficulty in the way of the ordinary evolutions in swimming. Its buoyancy was such that I lay without effort on the surface and when floating upright my shoulders were out of the water There was quite a strong sulphurous and bituminous smell upon the water and gas was rising from time to time from the muddy bottom On coming out I found my face and that of my companions encrusted with salt left by the evaporation of the water The water is bitterly salt and entering the throat is strangling It is painfully smarting to the eyes so that diving and frolicking have to be refrained from I noticed the leaves of some sea plant floating in the water but I saw no other signs of life We returned to the village (for Brown and his sons were with me) much refreshed by our bath and after breakfast and sick call returned to the city I was impressed by this place as being an excellent resort for any of our number needing the bracing influences of sea bathing It has a great part of the time a breeze from the sea and good water can be obtained

Our friend Mr Fisher left us on the 26th of last month after having in his brief stay quietly endeared himself to us for we beheld in our brother the living spirit of the Lord Jesus in his love to his fellow men and his efforts to do them good in the ingenuousness of his confession of the saviour love in whom he trusted with a childs simplicity in the bearing of the affliction which was upon him in patience and resignation to what he was persuaded was the good counsel of God concerning him we parted with the consciousness of having found in each other new ties to the heavenly kingdom New incitements to faithfulness in the masters work in view of his faithfulness to us in our several experiences He returned by the way of Sawar Amidi Diarbeker Kharput and Aleppo to Beirut we have been gladdened to hear of his reaching Bulan in good health and spirits We pray for his continued prosperous journey to his home

Until the recent hot weather I have been engaged with quite an intelligent mullah in translating the Gospel of Matthew and the Psalms into Turkish I have not made very great progress but trust I will have sufficient this coming winter

to commence Scripture reading in the Dispensary previous to receiving the patients for treatment I hope it may be a means of reaching many who at present would fear to come to a meeting for worship they could come with the sick without being noticed thus the word of the Lord may go abroad among the mahomedan population and the Lord will bless it

Very Truly Yours
Thomas S Vandenburg

Dr. T. S. Van Norden
Urumiah, July 18. 1868.
Rec'd Feb. 14
Ans. Feb. 14

Urumi August 24th 1868

Dr A. G. Clark
Secretary A.B.C.F.M.
Dear Sir

I was much pleased to receive a letter from you dated May 18th in which you greatly encourage me in my work. From the earnestness of your language I cannot but believe that the time is near when the cumbrous impediments under which the mission fields have been labouring so long are to be thrown off and that again on the sole platform of the gospel of Jesus Christ the work of the Lord is to be revived by the power of His Spirit poured out in answer to simple earnest prayer. Greatly have I been impressed since entering this field with the preponderance of the worldly element in our work. The unreality the artificial nature of the work resulting from such intermixture has from the first struck me painfully. I feel that we have been and are still going wrong that the work which we have accomplished is full of weaknesses of our own sowing and is ready to fall to pieces upon our withdrawal of the artificial elements by which it has in such a large measure been constructed and this is evident when seeing the error of the past we begin to make head against it those receiving their living from us seeing it only partly withdrawn are willing to sacrifice the purity of the church to obtain the support of unbelievers

I allude to the matter of infant baptism again we notice the tendency to return to the dead formalism of the old church in the recent movement for a burial service again the resumption of the old church chants full of monotony and repetition is significant

The people have learned to look upon our mission not only as a great centre of light scattering its blessings throughout the land but also as a great centre of money patronage and political protection there is probably no place in the land where such a show of wealth with such a liberality of expenditure is to be observed (no allusion is intended here to private expenditure or manner of living but only to general and special expenditure and the manner of such for avowedly missionary purposes)

That we need money in the prosecution of the work of missions is evident but may there not be too great an expenditure which instead of advancing is the means of retarding and corrupting the work

The Nestorians have also long looked upon us as the redressers of their civil wrongs or outrages suffered from their Mahamedan masters or the Catholic community by the power which we possess through the British Consul at Tabriz to punish offenders so we have become a sort of under consulate to take cognisance of abuses to lay them before the English

Consul or clothed with the terror of the English name to call the civil rulers to account ourselves that which was at first perhaps accomplished by the legitimate exercise of personal influence on the part of men of known holiness and usefulness in the cause of justice has now become a secular business taking much of the time of the Mission and detracting from our Spiritual character and influence and now the residence of the English Consul upon our premises in his official character by which for a season our premises become the consulate will establish the impression of our worldly policy and correspondingly weaken our Spiritual teachings for they know that the true weapons of the Man of God are spiritual but when they see us so evidently relying upon that which is carnal how will not their weak faith be shaken We have come to this land to preach Christ the only hope of a lost world but is not He the all sufficient the all powerful in Heaven and in Earth who has wrought the wonderful deliverances of the past and is with His own unto the end of the world. is not He greatly diminished in their sight through those things to which I have referred When they see us relying upon and pointing to the arm of flesh When they see us working by the power of earthly riches for the extension of the master

kingdom how can we expect them to leave sight for faith and put their trust in the living God How can we expect them to leave the earthly riches for the exceeding riches of His heavenly grace and how can we ourselves so immersed in worldly business find proper time for the holy work to which we are appointed How can we with so many of this worlds cares upon us with the well known deceitfulness of the means we so largely employ preserve that communion with God and that holiness of walk upon which as instrumentalities our success depends

Such are the thoughts in brief which have pressed painfully upon my mind since entering this field and it is fitting as one of the little number who have been entrusted with such a great work in this land that I should speak plainly to that body at home who have been entrusted with the work of foreign evangelization by American Christians that they may have such light as the impressions of a new comer to the mission field can afford I believe that the Brethren at home can and should take counsel and action for all the Mission fields and that we cannot rightly say to the brethren of America or Turkey that they are not placed to form a correct judgment of the conduct of our work The principle of the work of Christ is the same in all

lands In the work in this country the whole people of God take an interest and all His people should as far as possible have a voice in its counsels for in a multitude of counsellors is safety and it is highly improbable such a great work will go on safely if left wholly to the wisdom of a few

The above was written for the last mail but I thought it best that it should go before the brethren before sending it It has met with approval and disapproval as was to be expected My own views have only been confirmed

My wife and I would send our hearty thanks for your kind congratulations on the arrival of our little one The Lord has been very gracious to us the little boy could not thrive better in America than he is doing here

Very Truly Yours
Thomas S. Van Norden

Dr. Thos. L. Van Norden.

Urumi, Aug. 24. 1868.

Rec'd Oct. 16.

ack'd

Urumi Sept 14/68

Dr N. G. Clark Sec A B C F M

Dear Sir

I have the pleasure of communicating another addition to our mission in a little girl given birth to by Mrs Labaree on Sunday the 6th of this month both mother and child are doing very well I administered Chloroform to Mrs Labaree when the labor was most severe which was a great comfort to her then and her condition since has been better than at any former period after parturition The health of all the mission is good

After my last letter to you I had the pleasure of receiving Mr Wheelers book which came with our drugs I have been greatly interested in it I see no need of exception being taken to any of its chapters Indeed those which have been in some degree apologized for are the very ones we need in our mission

Warren Sept 14th

Gen. B. Stark Adjt Genl

Gen'l

I have the pleasure
of acknowledging an order addressed you
under date of the 9th inst. to lay
before you an abstract of the strength
of the Regiment under my command
showing the number of officers & men
present, absent sick, on furlough, detached
&c. I have also the honor to inform
you that I have used every effort to
induce the men who have been below
the strength of all the companies to
return to their duty, but have been
unable to succeed in inducing more than
a few to return. Many of them are
now in Boston & have been there
for some time, and I have been
informed by reliable persons that
they intend to remain there until
they receive their bounties, which
they say they are entitled to

desperate exigencies require strong
treatment and yet our brethren while
contrasting the Scriptural with that
which has erred from the Scripture
has not forgotten Christ It is an
excellent work and I trust in Christ
that it may do much by His blessing
in the building up of pure churches
in these lands

Very truly yours
Thomas L Van Norden

Dr. J. L. Van Norden,
Oroomiah, Sept. 14, 1868.
Rec'd Nov. 25.
Ack'd

Mumi Jan 8th 1869

Dear Sister

Your letter of Sept 14th was one of approval I hope my course may be such as to warrant many more of the same kind for it is very pleasant to have ones work stand approved but that is not the platform of any of us though our happiness is increased greatly thereby if we have the approval of Christ in our endeavors for that is the true platform upon which we shall abide in the great day if we continue faithful so when I am approved of my fellow men in that which I think is right I thank God and take courage and when it is otherwise I know where to find my consolation But I acknowledge no human infallibility so that if disapproval should at some time come from America I may find in it as much grounds for consolation as in the approbation which I have received to the present time for faithful are the wounds of a friend by mutual assistance and loving counsel the children of God keep in His way. Being greatly pressed by work at the present season I do not write much The brethren are very busy. The frequent meetings for prayer in the present week makes it like a long and blessed Sabbath

Surely the signs of the times show that the kingdom of God is very near to us and we should be prepared for great blessings in answer to our prayers in this time of universal supplication and doubtless it would be pleasing to the Lord if with hearts of faith we occupied new fields of missionary enterprize for we have tarried so long here that it has become almost a home field in that it is supplied with the word of God in abundance and there is no let or hindrance to the means of grace but the Armenians in the interior of Persia are in great destitution for spiritual help and the mussulmans also in the interior cities have not ~~that~~ the blessings which would flow even from the unconscious influence of Christian workers in their midst The people ~~of~~ say to me if there was liberty then the Lords work would flourish then the Mussulman would come to Christ but I tell them no Christ comes first and then deliverance let the good seed of the word be spread abroad by the faithful missionary foreign and native and the Mussulmen be encouraged to come to Christ and soon the land will not only find spiritual deliverance but also the liberty of worshiping God as they will but they say the Mussulman who becomes a Christian will be put to death but I reply

which is better to die with Christ or to live without Him
and if it be contrary to the law of the land to make converts
to christianity which is to be obeyed the law of man or the
commandment of Christ. But none of us desire to do what
is foolish doubtless to preach in the market place would
be to throw pearls before swine they would turn and rend
us but as much light reaches those who are willing to
receive it from this centre in Urumi so from Tabriz
and Ispahan and Tehran and other cities the presence
of the missionary would not leave Christ without a witness
to the people with any excuse for not coming to Him
and again if we were seen to be making progress
the people of God in all places would be encouraged
and the Lords treasury would not fail. This is
the day of prayer for Mahommedans may the Lord
be very gracious and we very zealous to be His ins-
trumentalities in the fulfilment of what we ask

Very Truly Yours
Thomas S Vanderbilt

Doctor N. G. Clark
Foreign Secretary A B C F M
No 33 Pemberton Sq
Boston U. S. A.

Importance given by the taking the place of 2d street
— Impossible to gain consent
Designation — concerning the world —
Mar 4th meet at the working men's meeting —
1st Sabbath in the month.
Consent indispensable to the concerns of the world — the first Sunday —

Memo. Jan. 8. 1864.
Rec. de Moreli.
Ans'd Monday —

287

Miami Feb 5th 1869

Dear Doctor

I would write a few lines in relation to Miss Mary Cochran. As you are perhaps already aware she will leave with the party returning in the Spring to America I have done what I could to prevent the loss which the Mission will sustain by her departure but my treatment has been of no avail the disease from which she is suffering has been on the gradual increase for several years and its severity is such at present as to quite unfit her for any mental labor or the usual employments of the household

I have thoroughly considered her case there is no prospect whatever of permanent improvement here whereas in America there is hope that under the care of some skilful practitioner she may be benefitted by a kind of treatment which cannot be resorted to here for want of skilled assistance Her disease is Flexion of the Womb with the disorders which sometimes follow in its train

Very truly yours
Thomas L Van Norden

Dr N. G. Clark
For. Sec. ABCFM.

Owosso Feb. 6th 1869

I fully endorse the opinion of Dr Van Norden, herein expressed, of the ~~[illegible]~~ necessity of Miss Mary Cochran's return to America —

J. Perkins

I also —

G. W. Coon

J. H. Shedd

[illegible] L. Van Norden, M.D.

Oroomiah, Feb. 5. 1869.

Rec'd. Apr. 6.

ack'd ap. 16

Maume March 9th 1869

Dear Doctor

It is my sad duty to have to inform you of the death of the second and youngest son of Mr Cochran He expired on the afternoon of March 4th five days after taking to his bed His disease was ~~continued~~ fever of an exceedingly nervous type His delirium was constant He was at no time himself but his attention could always be sufficiently roused to do what was required of him In the end he died of asphyxia quietly all means were used to preserve his life but with apparently little more effect than to prolong it a little He was twelve years and three months old of an excellent disposition and had by his correct walk endeared himself to all the mission His loss is greatly felt by his parents especially under the present circumstances when they are so soon to be called on to part with his sister His brother with whom he

Alameda Health Dept

Dear Sir,

It is my sad duty to have
informed you of the death of the second
child of Mr. & Mrs. Gordon. The
child died on the afternoon of March 1st
with the latter's first attack of
scarlet fever. Mrs. Gordon was constant
ly with the children, herself but
a mere child, only 18 years of age
and to stand of confinement quite
well. Mrs. Gordon was used to housework
but was of a nervous temperament
and the sudden removal of her
children and the sad loss of one
child undoubtedly tells more effect
than it would otherwise have
done and this month also I am expecti
ng confinement and fear for her present
health unless removed immediately to all the measures
this loss so greatly felt by her family relu
ctantly urging the removal on some other
day as soon as to be called on to part
with her darling. This letter with authority to

as in constant and remarkably harmon
is companionship will also greatly mis
m

Your encouraging letter of Dec 1st
me to hand by the last mails mail

Yours very Truly
Thomas L Van Norden

Dr. Thos. L. Van Norden

Oroomiah, March 9. 1889.

Recd. May 3.

ans May 21

Urumi May 28th 1869

Dr N. G. Clark Sec ABCFM.

Dear Doctor

Being prevented from finishing my mission letter in time for this mail I would only at present say a few words in relation to the case of the helper Eshu of Tabriz whose case will be referred to the Board by this mail. This man laboring for the Gospel in Tabriz and receiving a good salary he himself considering it as such has in addition to what was due him made away with sixty tomans principally as I understand it from the proceeds of book sales. He says he spent this money in the entertainment of visitors and that it was necessary. He had no authority from the mission for so doing. His salary was limited to a certain amount which he knew neither was any permission asked from the mission but the first thing we knew the money which he had in trust to the above amount was gone. He makes no defence save that it was necessary for the work to go to this expense in entertaining visitors and that he was thoughtless and the money went before he knew. Of course it is before the mission for

adjustment in some way and it has been concluded
to pay thirty tomans of the debt if the board approve
the argument is to the effect that the man is
a valuable helper if we demand the debt of him
all his energies will be crushed and yet we want
him to suppe somewhat so we will compromise
the matter and pay half and take every month
from his pay about a toman by which he can
make up the other thirty tomans in about three
years

Now I would briefly give my opinion as one
of the parties interested the case is clearly one of
fraud the man has taken sixty tomans of the
mission money and if he had any pitup whatever
remaining for the work of christ he would at once
refund it He has a property a vineyard valued at
between seventy and Eighty tomans But we say
that is his patrimony we cannot touch that and
why! is a mans vineyard a thing to be exempted
from the all he is bound to give for christ can
we entertain such a doctrine without our work
being distroyed from its very foundations and again
in taking the same we would crush the mans
energies and he would be useless that is a man
paying his debt in a honest straight forward manner

would henceforth unfit him for the work of Christ
We compromise with him and that to when there
is no call for it the man having more than sufficient
to meet his indebtedness and in so doing say to
the whole people that although we prize honesty
yet we do not prize it to such an extreme degree
as to consider it obligatory upon a man to pay
his whole debt even though he have sufficient
In the same that we do not consider such a
degree of probity necessary even in a helper
not even in the most prominent helper we
have in the field that a helper usefulness
may be such as to make it expedient to
excuse a certain measure of dishonesty and that
the payment of debts tend to crush men energies
and render them useless

If the Mission carry out their suggestion
I cannot look upon it otherwise than as most
injurious to our work The work of Christ in
these days is beginning to take on a somewhat
new aspect in Persia shall we hinder it by giving
support to this evil work We can easily afford
to lose this man and the money with him
but we cannot afford to lose our good reputation
nor that of our helpers Our duties is the purification

of our work let the cost be what it may

So much seems to me to depend upon the proper settlement of this question that I can not refrain from writing as I do

Yours very truly
Thomas L Van Nort

For your letter of March 9th my many thanks I would reply to it in my missing letter

Urbanus, Morgan 28. 1869.
Rec'd July 19.
Ans
Cy 230

Urumi June 15th 1869

Dr N. G. Clark Sec. A.B.C.F.M.

Dear Doctor

I have mentioned in a former communication the receipt of your letter of March 9th I rejoice in its suggestions which hold out such bright promise for the work of Christ in Persia As far as I have been able to learn the true policy of Mission work "boldness in preaching Christ even at the expense of persecution and even of life" has always had some advocate in our mission and no doubt such has been the means of preserving what missionary spirit we have still remaining. But it has never been able to prevail against the extreme conservatism in which this mission was founded which limited all direct effort to one of the Christian so called sects vigilantly excluding the great Mahomedan population from all participation in the benefits of the Gospel except what might be obtained by them indirectly in the prosecution of the Nestorian work and whereas there are many sects among the Mahomedans showing great differences of opinion in regard to religious belief we have never attempted to avail ourselves of this unrest in a false religion to establish a sect of Christians. Hundreds and perhaps thousands of sectarians have met death courageously for their false beliefs while we Christians possessing the word of everlasting life, the promise of an ever present Saviour for reasons which have no place, in

the word of God but are expressly condemned therein as of the world and not of God look on the fearful scene of darkness the banner of Christ unfurled the loving words of the Son of God to the weary and heavy laden unpreached How do the single handed efforts of a Raymond Lull centuries ago put us to shame who with such superior advantages in every respect still keep silence But it is to be hoped that the day of indifference to the spiritual want of the Mussulman world has passed forever and that a new era has dawned upon Christs work in Persia for now the influence of the American Board is no longer thrown into the scale of a timid conservatism but of a living Christianity giving forth the no uncertain sound of advance in the name and strength and love of Christ upon the strongholds of the mighty which has always when followed been the prelude of victory

This past winter I commenced the reading of Scripture daily with comments and prayer in the reception room of the Dispensary before attending to the sick No difference is made in attending to the sickness of all who come so that their attendance upon reading and prayer is altogether voluntary The attendance has been very encouraging all classes of society are represented below the nobility at different times Mullahs have been present and occasionally a Said but to the simple story of the cross there has as yet been no opposition which goes

show what I think is generally the case we meet with indifference and deadness. The religion of the False Prophet not being nourished by the march of conquest or the hope of gain as in past ages and having no principle of life in itself has left its followers where it found them deep in spiritual death. But we who know the deep want of the human soul and the adaptation to that want of the gospel of Christ can labor in hope. But this false calm is one which Satan might quickly change into a storm of the greatest fury and such we should prepare to meet not as you justly observe by providing opposition rudeply but in steadfast abiding in the preaching of the pure gospel withholding none of Gods counsel and saying no other things than what we are commanded of God to say every man according to the ability given him. But as the storms of thunder and lighting and rain clear the aerial atmosphere so would the storm of violent opposition to Christ result in the clearing of the moral and spiritual atmosphere of Persia. It would awaken the people to the knowledge of the fact of Christianity which is to them now a dreamy thing because we its professors slumber. Why should we go to a man who has no message or who having one has it not for us? But if they saw that we had a message from God to them and carried not our lives dear that we might

deliver it then our ministry would be to them a means of salvation

During the past fall and winter I have spent some time in the villages of the Urumi plain and in Salmas and this Spring I made a tour in the districts of Sauldj Bulak and Ushni my object being to see the helpers and the work for myself and in my last trip merely to speak somewhat the glad tidings the Lord in these days enabling me to open my mouth in a measure in the Turkish tongue On this last trip I would dwell a little I was accompanied by a servant We left home Thursday April 25th and went four hours to Barbari met there by agreement with the helper of Themshayian who is about to locate in Barbari I stayed at the house of Nazaf Kuli Khan the Lord of the district of Dole whose residence is at Shalamava but my quarters I took at the house of an Armenian one Gorgi during the afternoon a number of the villagers came to me among whom were two Kurds who heard the word with interest In the evening we had a good meeting at the Armenian house Before leaving in the morning a number of the women of the place came to me for medical treatment The next day I was at Shalamava four hours from Barbari and was entertained by the Khan the day was spent in

onversation with his meerza and other mahomedans who came in
he Meerza read much in the Persian Testament which I had
with me There came in a Dervish who had a vow upon him not
o speak for forty days He desired the Meerza to read for him from
he Testament which he did This meerza eat with me We left
arly in the morning taking the Lake road and were accompanied
y a mounted Koord as guide to the limits of the Khand district
hen we went on alone to Mahmetyar six hours from Shatanava
We were very kindly received here at the house of the principal man
f the place an Armenian When I told them my intention was
o continue on to Chiana they furnished a horseman to go on with
s as a guide We forded the Gadar immediately after leaving
he village It is quite deep at this season and the current
apid but our guide going before us we had no difficulty
We reached Chiana in three hours This plain of Sulduz is very
eautiful and very fertile the meaning of its name is watery
lain It is a perfect level which is not the case with either the
lumi or Salmas plains There is but little tree growth although
ees do well The shifting habits and indolence of the people
ith that indifference to the public welfare which characterizes
he rulers would seem to account for it In portions of the
lain there are no roads and the traveller makes his way
s best he can over rice fields and ditches We stopped at
he house of Yohana the helper in Chiana I the evening

the villages met and we had a service. The next day was the sabbath we had morning afternoon and evening service in Yohanas house. Before the morning service I went with Yohana to the village church in the old connection. We were received courteously by the priest who is the only Trust of the old Nestorian Church in Suldus. He was formerly a pupil of the Seir School and afterwards in the employ of the mission but he has gone into the way of error. He read from the ancient Syriac as is customary but rendered it also in Turkish. In his admonitions he directed them to the Saviour and the virgin Mary after he had finished he invited Yohana to speak which he did and well pointing them to Christ as the only Saviour. At one time Yohana was thrust rudely from the church by this very priest) On monday we went to Okhsar to the house of the helper Yakob he and Yohana are our only helpers South of the village of Barbari which is on the Basandoz river we formerly had another helper in Suldus but he was evidently superfluous and was taken from the list. We returned from Okhsar in the afternoon. On the way to Okhsar in the morning passing through Nakada a large village of Armenians Jews Kurds and Kurra Papakh we stopped for a while and entered the armenian church several

Armenians came to us and we sent for the priest a young man but recently ordained he came and we conversed for a while and then went on to Okhsar Yohana had been to this village (Nakada) several times and his visits had evidently been the means of considerable enlightenment The next day we went to the village of Pahtana where I had heard there was an Armenian priest more enlightened than his fellows who desired to enter the employ of the mission at the Seir School as a teacher We spent some time at this priests house had a preaching service the priest taking no part and afterwards went over to Okhsar to dinner The priest of Pahtana is over fifty years of age apparently of an easy indolent disposition not familiar with the gospels and unengaged in any work for the evangelization of his charge ~~other~~ than the ordinary duties of every Armenian Priest Seeing a number of little boys looking down upon us from the roofs outside I asked him if he had any school He said he had for his own children but the other children would not come He has been many years residing in this village He left at the same time with us taking a parallel road after we had proceeded some considerable distance from the village he crossed the country and came to us He was anxious to know

what the prospect was for his obtaining a place in the school I told him I had no authority to speak on the subject and referred him to Brother Cochran
After eating (at Okhsar) a number of the villagers came in among whom were Koords a young Koordish Mirza sat next to me after a little the subject of language being discussed I requested the Mirza to read for us all from the latter portion of the third chapter of John in the Persian Testament he willingly assented and commenced reading in Persian I suggested that he should render it in Turkish he at once did so and read two or three verses very well when suddenly in an instant he dropped the book upon the floor exclaim I cannot read and the color came to his face I was qu astonished but made the remark that he read very w and spoke upon another subject in order not to appear to notice his excitement After leaving I un erstood from the helper that the Koordish villagers had a superstitious fear of our Bible the Mirzas desire to show his knowledge of Persian had unwitti brought him within the reach of the sword of the Spir but his quick discussion placed his poor soul again in its chosen darkness but it is to be hoped that the old man was wounded O that we Christians could realize the might of that weapon of God with wha

glorious results we might wield it in this and in all
lands / but with all the assurances which God has given and with
the knowledge that it is our only weapon we still hesitate to use it
From Okhsar we went to Nakada where we had the people come
together in the church between forty and fifty assembled men
women and children and we preached the Lord Jesus and and
they listened attentively and with seriousness the next day
we went to the village of Gurnawa a small company
assembled and we had the usual service the young priest of
Nakada was present we asked him to take part to pray and
to preach he pharasitly declined but listened with interest to
what we had to say making no opposition to anything
Leaving here we went to the village of Almalik to his house
who had been formerly our helper we eat with them had
a prayer meeting and then returned to Chiana the next
day we started for Soy Bulak going the first day to Okhsar
where in the evening we had preaching to a large attendance
the next day we reached Baralik five hours from Okhsar
we stopped here at the house of a friendly nestorian In the
evening we had a good attendance at preaching the next
morning I went with Yohanna to Soy Bulak three
hours and twenty minutes from Baralik before entering the
city we passed some Iron Springs whose clear cold waters
seemed to me in no degree inferior to the mineral waters
sold in New York City We entered the city from the bridge

by which the caravans go to and fro from Mosul a good structure beneath which the waters of the Tigris Dulak river rush with somewhat of the impetuosity of our own mountain streams On entering the square of the Armenian mushanah adjoining the Bazaar we were at once invited by several to enter their shops and stop with them We accepted the invitation of one Hoja Baghdasa and he had our horses taken care of and received us with much kindness Seen the head of the Armenian merchants an Armenian and representing the Russian government in its protection of the Armenians here entered and commenced a conversation which soon became of a religious character in which he assailed the great truths of the Bible but was ably met by Yohana and heard such reasoning on the scripture as may be the means of awakening his soul from the sleep of death Several Armenians were in during the conversation and took part in it - This merchant gave us dinner after which at his request I called to see the wife of the Kordish head of the Caravansary I found her quite low from excessive loss of blood some six weeks before among other things I suggested the use of the water of the Iron Springs they acted on the same and we were accompanied out of the city by two horsemen each with a large vessel in which to bring the water Returning to the Bazaar and bidding our kind entertainers good bye we returned to Baralik on the way

we stopped at the village of Kumkalla for a half hour the Kordish Agha desiring to see me about his health In the evening there was a prayer meeting in Baralik but the attendance was small perhaps owing to the next day being the day of the Feast after the fifty days fast On the next day which was the Sabbath we had the Armenian church opened and had service with an encouraging attendance after which with Yohana I rode over to the village of Kizzel Kobi about an hour distant to the house of a young Armenian who some few years since married a Nestorian girl from our City School He received us hospitably and gave us a feast day dinner after which a number of the Armenians of the place came in and Yohana preached we returned in the afternoon the next morning we went to Mahmetyar four hours from Baralik and were received there by one Elias an Armenian and given a good room in his house shortly after our arrival Yohana commenced talking to him of Christ but I have never seen one listen to the gospel with more evident scorn than this man His bearing said who is the Lord that I should serve Him? I was so aroused by his scornful unbelief and indifference to the goodness of God that I brought to the minds of all who were assembled the story of him who said

Behold if the Lord would make windows in Heaven
might this thing be and the prophet said Behold thou
shalt see it with thine eyes but shalt not eat thereof
As he continued to hear us while staying with him
he became more serious left off his derisive manners
and speech and listened respectfully to the word So
we left with a good hope that we had brought to this
man what might bear fruit unto everlasting life
(Since my return this man with a companion has come
upon me and I was able to ~~[illegible]~~ to his mind again
the word he had heard) In the evening we went to
a Nestorian dwelling and had a meeting The next
morning I went with Yohana to the village of Hassanlu
where there are some Nestorians from Urumi We were
received here with much warmth of feeling and had a
very interesting meeting There is a young man here
who seems near the Kingdom having Hassanlu we
came to Barani to the house of an Armenian but
besides the household we could obtain no meeting
There was a Nestorian woman in this household
we spoke with them for some time and then returned
to Mahmetyar In the afternoon the Agha an
Armenian from Tabriz called upon us bringing with him
Armenian priest of Mahmetyar with him In the
evening we had service where we were staying with

a fair attendance We left the next morning and
reached the village of Dillanchiakhi or Darmast Tapa in
four hours as its name indicates it is on a hill It is sur-
rounded by a beautiful plain There is a small Nestorian
community here The master of the house where we
stopped took pains to make it comfortable for us
Soon after our arrival a Kurdish Agha from the village
of Savjas on the Urmi plain came to the house to
buy rice a very demonstrative loud talking man
He commented freely on my saddle and stirrups as
being very inferior to theirs for the safety of the rider
and for the performance of the various actions on horseback
on which they pride themselves. In our horsemanship
it is the horse that is made to do the remarkable
feats the man is content to keep gracefully in the
saddle but with the Persians it is rather the man
who delights to show how he can move upon the horse
I have never seen a Persian leap his horse over a
ditch or wall. I explained to him how that our
manner of warfare did not demand those movements
on horseback which they practiced that we fought in
great bodies all acting together as one man whereas
you I said fight every man for himself Yes he
replied we fight every man for himself I then sugges-
ted to him the superiority of our system and this

deadly nature of the arms we employed He replied that his people's principal weapon was the lance which they preferred to the gun on horseback after a while the conversation changed by his drawing our attention to a slight eruption on his person which gave us the opportunity of speaking of the greater sickness of the soul and its remedy He listened attentively while I explained to him the way of Salvation through Christ the Son of God and when I had finished gave me a short sketch of their belief after which he changed the subject He stayed a little longer and then took his departure for his village We had service in the evening In the morning we started for Uchni which we reached in four hours It is located on the slope of the mountain immediately on the western border of the Uchni plain It is a Kowrd City and of some importance as a centre for the caravan trafic but of late years it has much declined owing to its bad government There are several Nestorian families here the Christians being allowed greater privileges among the Kowrds than among other Mussulmen We stayed here two nights had several meetings and a larger attendance of sick than in any place I have yet visited One patient a Kowrd of some standing in the place the subject of religion being introduced inform

so that he had a New Testament in Persian which he read and that he read most in the Acts of the Apostles. I called on the governor and had a long conversation with him and and others who were present of the ruling families of the place There is one Nestorian priest of the old church here he was present at our meetings On leaving here I parted with Yohana who returned to spend the Sabbath in Sarnast Tapa I had a guide on foot to a place called Karin Khans village in the mountains and from there a mounted man to near the opening of the mountains on the Barandoz plain we reached the city in eleven hours and a quarter In this trip the gospel was preached in thirteen villages and in two cities Some of the places we visited are reached by the helpers in Suldus only at intervals of many months and some at intervals of years simply because we have not laid upon them the obligation to go a systematic round of these and other places needing visitation It is said the lazy man does the less he wants to do so it is with many of our helpers but it is very much our own fault we require so little of them that they become enervated and spiritless in their small charges and multitudes whom they might reach remain without the preaching of the Gospel and it is evident that their own immediate flock must suffer from having pastors of such an unmissionary spirit. An itinerary system

thoroughly carried out would result in much good to the Nestorian work. Our general direction to visit certain villages is not sufficient. The helper visits them at his convenience and the work is desultory and superficial. A change of this kind is especially called for in the present stage of our work. In the carrying out of the theory of Eastern missions that the great Mussulman population is to be reached by first making the Christian sects illustrations of the Gospel of Christ we have arrived at that period of the theory in its application to the Nestorians in which the establishment of the true church of Christ among that people may be considered as an accomplished fact and now it only remains for us to enter naturally upon the second portion of the programme and use this New Nestorian Church for the furtherance of the work of Christ among the Armenians and Mussulmen for surely it is not necessary to do the same for the Armenians as we have done for the Nestorians before we can reach the Mussulmen. No! of that kind of foundation we have enough. The Armenian and Mussulman work must be one. For the security of the first portion of our programme the second must be carried out. What an astonishment it must be to the mind of an enlightened Nestorian to see us who assume to be leaders of the blind Representatives of

Christianity of the first among Christian nations hesitate to yea disavow all intention of putting forth our hand to save one soul from the perishing multitudes about us Christ says Come unto me and be ye saved all ye ends of the earth and we utter a faint cry but over the entrance is written we cannot proselyte Mussulman for it is contrary to the law of the land the convert would be put to death the Mission premises mobbed we sent out of the country and the Nestorian work ruined "But Christ says fear not them which kill the body If we can receive this for ourselves we can surely for the native convert no man's life is worth more than the success of the Gospel What Christ met for our salvation neither we individually or even a nation can refuse to meet in the furtherance of His work But it may be said wait till we have converts "But holding the above position what encouragement do we give to men to come to Christ and can we consistently as heralds of Christ's message of salvation to every creature wait without working not ~~[illegible]~~ only for the general enlightenment of the Mussulman community but working for the conversion and reception into the visible church of Christ of individuals? for so the work must be commenced if it be commenced at all

As the foreign missionary work is the life of the home churches so would it be life to the Nestorian

church to engage in the Mussulman and Armenian work But as we have lead the Nestorians to their present position of enlightenment so it rests upon the American churches and their missionaries to keep that which God has given us by using it for the salvation of the other populations of Persia We ourselves must ~~[illegible]~~ lead the way meeting the seeming or real dangers if we hope to make the Nestorians profitable and perfect auxiliaries

I would refer to the helper Oshur of Tabriz before closing I said in my note to you. 'We can easily afford to lose this man and the money with him' It may have been my meaning we can afford to lose his services as helper and we would not much feel the loss of the money but the man must if possible be saved to Christ and His work in or out of our employ for I know no better way than that which I have advocated That he be brought up to the standard of Christian manhood by our insisting upon the payment of the whole sum taken by him If he has not sufficient Christian stamina to meet this then all further dealings with him in his present capacity must be to the injury of our work

You have already heard of the starting of the party for America We have lost seven of our number two of whom have been so long identified with the

mission not to make this absence felt One who has stood at the post of duty longer continuously than any who have come to the mission and who left only for the Master's glory that by a little absence he might enter again with renewed strength His work we hope to see welcome again But our dear Doctor returns no more He who for so many years has given by his weight of character steadiness to our missionary social fabric Of whose fatherly kindness we have all been the recipients whose clear mind and able pen we have so long relied upon has left us and we must now manage our little ship as best we can and happy will we be if hitting the right track we keep as steadily on our course as Dr Perkins kept on his through the many years of his missionary life

Very Truly Yours
Thomas L Van Norden

Oroomiah, June 15. 1869.

Rec'd Aug. 31.

[illegible]

Urumi Oct 13th 1889

Dear Doctor

Previous to Miss Mary Cochrane return to America at the request of her father I wrote you concerning her condition and expressing my opinion that her return to America was called for from the nature of her disease at the time no intimation was given me that her return to Persia was anticipated neither did I suppose the remotest idea was entertained of her ever returning here But since her departure such anticipations are confidently entertained by her parents and others So I would add to what I wrote in February that the nature of her disease is such that however well she may appear to be from treatment I do not think it would be prudent for her to return to this country

Very Truly Yours
Thomas L. Van Norden

Dr. J. L. Van Norden

Oroomiah, Oct. 13. 1869.

Dr. N. G. Clark

Rec'd Jan. 1. 1870.

Miss Cochran should not return to Persia

Urumi Dec 14th 1869

Dr N. G. Clark

Foreign Secretary A.B.C.F.M.

Dear Doctor

I have the pleasure of informing you that Mrs Van Norden gave birth to a little boy on the 6th of this month and that both mother and child are doing well

The health of our mission is quite good at present excepting Mrs Cochran and Mr Labaree the former has suffered much this year through family trials with which you are familiar In the Fall she was so low from nervous prostration accompanied by neuralgia that for a season we almost despaired of her rallying but a merciful Providence spared her to us she is doing better now Still her health is very poor and she derives but little help from medicine. Brother Labaree has been suffering for several weeks from a chronic Bronchitis which he is slowly getting the better of but is still hindered in his work by it

The Dispensary work continues very much the same I always read and talk with the patients before attending to them once in a while I succeed in selling a Persian Test-

ment I am engaged as you are aware
on the translation of John with Brother
Labaree we hope to have this Gospel ready
for publication in the early part of the ensuing
year I find it a very pleasant and profitable
labour It cannot properly be called a
translation it is rather an alteration of
the present excellent Armenian versions
to meet the peculiarities and few differences
of the dialect of this Province A requisition
is made by this mail for the services
of a Mr Saml Shipman a graduate of
Andover to come here to translate the
whole scripture into the Azerbijan Tongue
I hope it will meet with success if the
person meets the approval of the Board
And that he or such other candidate
as the Board may select come here
not only for the work of translation
but as a brother missionary in the
Mahomedan work for it is in great
need of special workmen such a man
would make a better translation for
the literature of this dialect cannot
be said to exist so that its peculiarities
are best found among the people
As I have remarked in a former

lectual state of the public
mind and the conflict of views regar-
ding the prevailing religion hold out
good prospects of success for the Gospel
work at the present time But we need
to take advantage of it, by special agencies
adapted to the end in view and the
most important of these is doubtless
the missionary on the scene of action
with his special work before him
We hope the Board will be able to
furnish us with this instrumentality
in the Mahomedan work

Very Truly Yours
Thomas S. Van Norden

Dr. Thos. L. Van Norden

Oroomiah, Dec. 14. 1869.

Rec'd Feb. 14. 1870.

a ck – Ap. 14 –

D. C.

Mr. Stuphen

Dr. S. L. Van Norden 293

Urumi Oct 18th 1869

Dr. N. G. Clark Sec. A.B.C.F.M. Rec'd ~~Dec~~ Jan. 1. 1870.

Dear Doctor Ack'd Feb. 1.

Our brother Cochran in his last Mission letter communicated my having been given charge of the building and the Nestorian and Armenian villages south of the city of Urumi and around the Lake to Maragha including the latter city. This was written merely on the supposition of my taking the work as there had been no Mission action to that effect. The proposition was made in the programme of changes by our brother and it would have been voted upon but for my request that it be laid over for a week that I might have time to consider a change of such importance and involving such a responsibility on my part. The proposition has not again been brought up. Our brother subsequently spoke to me several times concerning it but my views of the way the work should be prosecuted so varied from his that the subject was finally dropped.

During a considerable portion of the summer the daily service was held in the Dispensary reception room. It was found however to be too small and too badly ventilated for its new use so we are at present enlarging it somewhat. In August I was up in Tergawar some

twenty miles distant to see a Kurdish chief
who was suffering from a very severe and
rapidly extending ulcer of the face I visited
his tents a number of times he was doing
well under the treatment employed
and having more than fulfilled my agreement
with him I was about bidding him
good bye after my last visit when to my
prolong my stay he seized my horse Altho
remonstrance was in vain so I left him
and returning to our stopping place on foot
came from there to the city on a pack horse
On the way we stopped at a village one
night ~~the~~ had not gone far on our way
the next morning when we were overtaken
by a Zaptieh helper bringing down
my horse. When the chief heard that I
I was gone he was frightened at what
he had done and came to the helper in
beseeching him to return the horse that
latter demurred for a little which increased
the Kurds importunity and the helper
finally consented and by starting
early had overtaken us

Since writing the above the mail
has arrived and we have the news of
our dear Dr Perkins serious illness we

re afflicted in this for we thought to have
the Sirius kindly influence in behalf of
his beloved field of labor for many years
to come But the good hand of the Lord
is in all this and if He takes our brother
home it will be to bring us nearer to
him We greatly miss him here for he
exercised in a measure the gentle author-
ity of a father and gave by his wise
influence a stability and regularity to
our Mission community I greatly
rejoice that I was able to see so much
of his life and character previous to his
departure

We had hoped to have an associate
in Tabriz this winter but from what
we write we will need to exercise patience for
another year The occupation of this city
is very important It is the first step to
raise us out of the inertia that is still upon
us and put us in the way to the interior
this and the fulfilment of Christs command
to preach His gospel to every creature so
much do I feel the need of our making
an advance that we would willingly go
to Tabriz to remain there permanently if
the Board and the brethren could so arrange
Having the Turkish language I would at

once labor among the Mussulmen and
Armenians through the medium of a dispe
sary and otherwise It is true that I
can and am doing that here but the
agency for the gospel work is here large whereas
there it is small and the demand for
it is very great

Very Truly Yours
Thomas S. Van Nuys

Erzroum May 4th 1870.

Dr N. G. Clark
Sec. A.B.C.F.M.

Dear Sir

You doubtless have information before this from the Urumi brethren of my call here by the brethren of the Erzroum station the primary object in sending for me was to minister to Mrs Parmelee and afterwards to be present at the confinement of Mrs Pierce. With the full approval of the Urumi brethren I left home on the 25th of February and reached here on the 8th of March but too late to afford any relief to Mrs Parmelee she having already passed into the better land, preceded a few days by her little girl of whose illness and death I first heard from the mouth of Br. Parmelee. It was my intention upon arriving here to go on at once with my work of translation but finding no such facilities as I had counted upon and every opportunity for the acquisition of Armenian I let the former work drop for a season and commenced with the Armenian which I have found a very pleasant study it being a much simpler and more beautiful language than my preconceived notions lead me to expect. I have also I trust been much profited by my stay here as regards the question of Mission policy From what I have seen and heard in this station

my views are confirmed of the necessity of the change which has been inaugurated in our Mission work in Persia. But still the tendency of our work in Persia is to the old circle although it be smaller. The Committee cut down our estimate for this year and that was a good thing for the work, more duplicate of the same character would doubtless be well but the continuation of that treatment alone inevitably leads to the death of the patient.

The Persian Mission is still sick notwithstanding its new and glorious name and there is but one prescription that will avail to give us new life and strength which is 'Go ye into all the world and preach the Gospel to every creature' We have been sitting in Urumi long enough it is time to be up and on the march. We see everything at present from a Nestorian standpoint and through the Nestorian work. Cannot the American churches help us out of this stagnation by sending out some new vessels of grace able to hold the new wine of our new name and work able to fully comprehend the meaning of 'every creature' and the obligation of the command to go forward who can look upon the Armenian and Mussulman work as

having an importance of its own not exceeded by that of any other work. Can we still talk of occupying Tabriz with one missionary and Hamadan with a couple of native helpers and sending occasionally a colporteur to Ispahan when these chief cities of Persia are as open to the Gospel as Urumi or Erzroum and have equal claims to be mission stations. Are the American churches willing that our way should be pioneered or rather shut up by our brethren from England and we be compelled to finish our work at our first station when we have so nobly lead the way into Persia and when still the whole land is before us if we will but enter, at once and take possession? The attempts so far made have been to bring the Armenian and Mussulman ~~into~~ the Nestorian work keeping it always subsidiary to the latter and considering our present force there is perhaps some excuse for this method of working but the work cannot go on successfully in this manner They need to have their own missionaries their own special appropriations and their own institutions apart from those for the Nestorians

We need to occupy Tabriz Ispahan and Hamadan as fully manned Mission Stations by Missionaries using serially the Armenian Turkish and Persian languages as circumstances may require. In these stations Nestorians will prove most valuable auxiliaries simply as preachers going from place to place. As regards the Mussulman work we must preach for converts and the Lord will see us through even to the end of the world.

The churches at home are now striving to raise great sums of money with somewhat indefinite objects in view. Cannot the Armenian and Mussulman work of Persia be made sufficiently conspicuous to obtain the faith of the churches and thus the means of giving it the start? To occupy these places there would be needed at least nine men and if one in each place had a medical education it would be a gain to the work.

You are kept informed by the brethren of the progress made in the separate organization of the new Nestorian church. The greatest obstacles to success seem to exist among ourselves. The people appear

willing enough to make a complete separation from the Old church and accept of a Presbyterio congregational form of church government but our conservative tendencies still threaten to bring us out short of the lowest standard at which we should aim

If Mr Shedd's desire to come to Wan and from there attend to the mountain work you are aware I cannot but think it would be a good plan although it would probably involve the taking of the great bulk of the Mountain Nestorian work by the Eastern Turkey Mission but in that there is a certain appropriateness as it lies in Turkey and thus protection in the work and redress for grievances must be obtained from the Turkish government the small mountain work which lies in Persia might be made one with the work on the Urumi plain thus we would be relieved of a burden which more properly belongs to the E. T. mission and left more free to go on with the new work which is pressing upon us

I am very happy to hear of your being again able to resume your work and hope you may economize your strength in every way so as

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I am very happy to hear of your being again able to resume your work and hope you may encourage your strength in every way so as

not again to be overtasked.

I expect to leave here on the tenth of May in company with Bro Parmlee for Bitlis and go thence by way of Wan to Urumi

I have been sorry to hear that Bro Sabanis health has not been good during my absence but I trust he will not be prevented from being at the annual meeting at Bitlis to which he has been invited by the E I Mission

I find now that that which perhaps I should have written of first has come to be last namely the birth of little Arthur Woodbury Pierce who entered this scene of tribulation but also thanks be to our Lord and Saviour Jesus Christ of possible preparation for a glorious immortality on the Sabbath morning of the first of May Mrs Pierce did very well although at one time things looked serious I used Chloroform in this case with the most beneficial effect

Very Truly Yours
Thomas L Van Norden

Erzroom, May 4. 1870.

Rec'd June 16.

Ans. May 25

Arm. & Mn. work in Persia. Distinct operations called for.

valuable

Dr. T. L. Van Norden 295

Urumi June 6th 1870

Dr. P. G. Clark Sec. A.B.C.F.M. Rec'd Aug. 18.

Dear Doctor

I arrived at home on the 1st inst after a pleasant journey from Erzroum by way of Bitlis and Wan. I stopped five days in the former place and was thus enabled to get some idea of the work of grace now going on there. It is unnecessary that I speak particularly of it as you have full information from the Bitlis brethren themselves. The Lord has marked their work with especial favor & through good report and evil report they keep steadily on their way.

I had the happiness to commune with the native church the Sabbath I was there.

Returning to Urumi I find the brethren convinced of the necessity of the immediate occupation of Hamadan and also of Tabriz for the interests of the Armenian and Mussulman populations and they have made application to

the committee for men. The
accessibility of the Mussulman
population in Persia leads to
the reasonable hope that they
will take precedence of their co
religionists in other countries in
the reception of the Gospel.

The brethren are of the opinion
that a Physician will be needed
in Hamadan and it is in rela
tion to this that I write the pres
note. I formerly wrote offering to
go to Tabriz but in that city the
need of a missionary physician is
less imperative than in Hamadan
as in the former city there are
several physicians from Europe who
I understand is not the case in Hama
I would therefore with my wife
not only volunteer to go to Hamadan
but we would here make a special
application to be sent there to be
the same relation to that station
we have borne to this except that
we would hope to be more useful
there than we have been or could
be here. Owing to the work here
being principally for the Nestorians

which work we have not entered
owing to the greater need of the
Mussulmans and Armenians.
Because of this my wife and
myself have been since coming
here peculiarly isolated from reli-
gious privileges enjoyed by other
members of the mission. In Ham-
adan we would be one in that
respect with the other members of
the station for we would have
the language of both the nationalities
for whom they would work. I having
already made considerable progress
in and my wife having com-
menced the study of Armenian
As regards Urumia the families
there will certainly need a physician
and also Tabriz although it has phy-
sicians. For American families res-
iding in the latter place will scar-
cely at all times be reconciled to
the German Italian and Greek prac
titioners who have made it their
residence. In Erzroum the brethren
have to rely very much on each
other and I find it considered

by them as a most unsatisfac
tory reliance For these reasons
it will be necessary for me to
be relieved here by another physi
in order to go to Hamadan

Mr Labaree and family
left here in good health on the
2d inst for the annual meeting
at Battis

Mr Shedd and family leave
in about two weeks for America
Mrs Cochran and her son and
little girl will accompany them

I go on with my translating
Dispensary exercises etc as
usual

Very Truly Your
Thomas L Van Ness

Urumi Oct 4th 1870

Dr N. G. Clark Sec ABCFM

Dear Doctor

I was much troubled by the official communications which came to us on the 17th of August from the two Boards informing us of our transfer to the Presbyterian Board. The course which has been pursued for the past three years by the Prudential Committee in this field is such as to hold out the greatest encouragement for the success of the work in this country. To the establishment of the Gospel here it is essential that the native churches be thrown upon their own resources and this cannot be done too soon. From within ourselves such a change from our present system is not to be expected. It must come from without. The power of precedent can only be met by the pressure of necessity. If the present policy of the ABCFM in its dealings with our Mission could be adhered to in a short time we would be relieved from the greatest hindrance experienced in our work. viz. the dependence of all Christian effort upon the disbursements of our treasury. The writer of a very excellent article on the 'Dependence of the Native Church in India' in the August number of the 'Christian Work' pp 231. all of which article is equally applicable to our own mission

field, defines the work of the Missionary to be "the giving of the Gospel to those who have it not, not the making of Gospel requirements more easy than they are in their own nature to those who embrace the truth, or to provide material inducements which shall supply the place of zeal and devotedness on the part of native believers" The first part of the definition we have striven to fulfil but unhappily for the success of our work the latter portion we have reversed striving to obtain heavenly fruit from appeals to that love which James declares to be the root of all evil

In the communications referred to we were requested to send our reply to our Board. I did not write by last mail hoping soon to receive further information in regard to the change contemplated To me it is a matter of very little moment which association I serve under I would be determined by the position they assumed in reference to the work Other things being equal I would prefer the American Board But as it appears from the suggestive interrogations in Dr Woods letter of July 13th which has since come to us that the Nestorian work only is transferred to the Presbyterian Board and that there is a possibility that the ABCFM will inaugurate a new work among the Armenians and Mussulmen I must only await the decision of the question If the ABCFM enter the new work they are

aware from my letter of June 6th of my willingness and desire to be instrumental in furthering the work by going to Hamadan

As might be inferred from what I have written I would prefer that the whole work remain in the management of the ABCFM for I cannot but think it would be better for both the Mission and the Board. But as it seems to be to late to consider that question I think we both "may and ought" to retain the Armenian and Mussulman field and start a new mission. Just where the dividing line should be drawn between the two fields is a matter for the home Committee to settle. There need be little fear that Nestorian missionaries or their native evangelists would be unduly limited in their labours for Christ. The greater energy with which we may justly suppose the work would be prosecuted by a mission especially for the Armenians and Mussulmen would furnish the Nestorian evangelist with greatly enlarged opportunities for usefulness

The Girls School recommences ~~the work~~ after its vacation for a session of about two months There are present this season two scholars from Hamadan whom Mr Shedd brought with

him from that city. They come to be instructed in the school and to labour in the villages when the school is not in session. Neither of them are aware of having experienced a change of heart. The one was a merchant the other of irregular occupation. The first was ascertained to be exercising a leading influence for good in opposition to the old church. The other was recommended by friends as a proper companion for the first. It was arranged with them to give them their living and in addition three tomans a month. This ~~has~~ seems to me to be an unhappy commencement for our Armenian work

The attendance at the Dispensary seems to be on the increase. I preach to the natives daily. Since I wrote last I have operated four times for stone and all the cases have recovered. The health of the mission is good

Very Truly Yours
Thomas S. Van Norden

Oroomiah, Oct. 4, 1870.
Rec'd Nov. 23.
Ans Jan 25

Dr. Thos. L. Van Norden
Urumi, Jan. 28. 1871.
Rec'd March 25.
Ans'd (to Labaree) March 27.

P.C. – Dr. Irons
Urumi Persia Jan 28th 1871.

Dr P.G. Clark Sec A.B.C.F.M.

Dear Doctor

Your letter of Nov 28th came to hand by last mail as also the other letters from yourself and Mr Treat in which the subject of our transfer was again laid before us as a matter for consideration and final decision. Of the result you are ere this aware

When the first communications came to us we understood that the transfer was already virtually accomplished needing only the formality of our acquiescence this we signified in the communication which was forwarded which was accompanied by the resignations of two of our number. I would have sent my name also but for the hope that a way should appear by which the mission might still be retained

Received Oct. 4, 1870

by your Board When the last com-
munication arrived our mission was
equally divided I did not know but
that receiving more full information
one of the two brethren who had res-
igned would reconsider the matter
and decide for your Board thus end
the matter but they both remained
firm so that to avoid contention
among the brethren at home as well
as here it became our duty to join
them which I did and Bro L was
willing to remain alone in opposition
or to withdraw from the field in which
he can labor most profitably cooperate
with us and so the thing was done
I think the Presbyterian Board
would have had just cause for
complaint had the decision been
otherwise as the Presbyterian element
in our mission from the first has
greatly expected the Congregationalists
Had the output come before us

somewhat different form at first
the result might have been different
but then it would not have
been just. So we have reason to
thank the gracious providence that
has ordered it otherwise

We would ask to be released from
any connection with the ABCFM
and in doing so would render our
most hearty thanks to the American
Board and to yourself for your
uniform kindness and encouragement (from the time of our entering the service of your Board to
the present moment. Our mission
will always have reason to remember
with gladness the changes for good
which have been brought about in our
mission during your administration. Whether these will be carried
on to their consummation in a self
supporting evangelical Christian
church remains to be seen. Our

mission Ship has changed ~~from the~~ ~~crew~~ all its officers but the Captain He stays with us to the end of the voyage

I write Dr Irving by this mail making application for an appointment as Missionary Physician to the Station at Hamadan You will please forward my release to me through him as I have written him to that effect My wife desires to be remembered most kindly to yourself We would also be remembered to Dr Wood whose kindness to us when visiting the Seminary of the Board we always have in mind

Very Truly Yours
Thomas L. Van Norden

Mrs. Mary Van Norden

2981

Oroomiah Nov 13th 1866

Rec'd. Jan. 22. 1867.

Ans'd March 11. 1867

Dr Clark

Dear Sir

I regret that I did not have time
o write to you by the last mail, but I felt called upon
irst to satisfy my friends who have been waiting so long
hear of our safe arrival. it gives me pleasure to feel
at we are at our journey's end, which we have looked
orward to so often with hopes of usefullness in the future
felt impatient at our long delay but I beleive it has been
r the best. We found the friends here well with the exception
Mrs Shedd's little boy, Miss Rice's health is better than
has been for some time past, they have all been kept
a gracious Providence from the cholera which has been
oing fearfully amoung the villages of the plain, but
has now entirely ceased. Our journey has been very
easant although somewhat tiresome. We received your
tter at Erzroom, I was very much fatigued with the
urney from Trebizond, horseback riding being entirely
ew, and it was both a relief and pleasure our visit
n Erzroom, the remainder of the journey was comparatively
asy and comfortable. It would give me great pleasure
comply with your wishes and give you an account of
ur journey, but I am afraid it would tire you, as I

have nothing to tell that would be new, and I am thankful to say we met with no adventures. We saw many things of interest made doubly so from their connection with Bible times and customs, it is remarkable to think that these people are in many respects the same as they were hundreds of years ago, they seemed to be hardworking and industrious but groping in darkness, when will the light shine upon them we look forward with hope to the time when Christ shall reign triumphant over this and other darkened lands. I was pleased with the country through which we passed I supposed it would be barren but found it rich in harvests and cattle. We occupy the premises formerly Dr Wright's, and it is beginning to look a little like home. We are busy studying the language which I hope to make good progress in so as to be able to lend my feeble aid in the cause of Christ, the meetings I have attended are interesting to me from the fact of the interest manifested by those engaged, at present I feel like one dumb when I am among the natives, and I feel so useless I long for the time when I shall be able to speak in the native language

very respectfully yours

Mary Van Norden

V

New Orleans, April 14th 1874.

Dr. N. G. Clark. For. Sec. A.B.C.F.M.

Dear Doctor

Has the American Board any new work in prospect in the East, in which I may be of service.

Very Truly Yours,
Thomas L. Van Norden.

Dr. Thomas L. Van Norden

New Orleans, Apr. 14. 1874.

Rec'd Apr. 22.

" 24

Nestor

Rev. Rufus Anderson, &c.

Dear Brother

formed, that for some
has been precarious,
respite from missionary
with my family, has
yesterday the subject was
when the following action
"Resolved, that we shou
"Dr. Might for a visit to
"circumstances as greatly
"in our present reduced
"& strength, it would be
"& great anxiety thus to
"without a physician; the
"lamentable necessity, th
"wise than cordially ap

&c.

99

Droomiah, Feb. 9th, 1860.

D.D:

Theo,

You are already in-
time past my health
& that the question of a-
labor, & a visit to America
been under consideration.
ex referred to the Mission,
was taken, viz.

uld. regard the absence of
America under ordinary
tly to be deplored, but that
tion of numbers, health
a source of deep sorrow,
to be left even temporarily
till such is the case &
that we cannot do other-
approve of his visiting

"America with his family the coming season,
"with the hope that thereby he will recruit his
"health, & ere long return to his field of
"labor."

In asking the Committee to grant me permission to visit America, it is probably needless to multiply words. Even if I were not admonished by symptoms of cerebral disorder, that rest & relaxation are called for, the fact that I have been absent from America 20 years & in uninterrupted service, would no doubt commend my application to the Committee.

I have no other expectation at present, in case my health shall be restored, than to return to this field, where I have labored, prayed, & wept too long, not to feel an interest in it, which only death can quench.

In case the Committee grant the permission asked for, I would like to know if you would approve of our going to America by way of Eng-

land. We have four children, two of whom are unable to walk, one of them, now nearly 3 years old, having been a poor sick child most of her days. The care of them during the long passage from Smyrna to Boston would be a heavy burden with our indifferent health. The extra expense incurred by this route would not be great, & we might perhaps meet it without drawing upon the treasury of the Board. And moreover, we shall not be able to leave Oroomiah before August, & perhaps not till a later day. We are just commencing to print the Syriac New Testament with references, a work, which in addition to other work before the Press, is likely to occupy us the whole summer. By taking the shorter route, we might leave Persia later in the season, & still reach America before winter should have set in.

Very truly yours,

A. H. Wright.

Oroomiah Feb. 9. 1860.

Rec'd Apr. 13.

Ans. April 19

✓ Prud. Cod.

Oroomiah, April 30th, 1860.

Revd. Rufus Anderson, D.D.

Dear Brother,

// At our monthly concert the first Monday of this month, we had a large attendance, & the occasion was one of much interest. Not expecting to see so many of our helpers & friends together again for some months, we embraced the opportunity to make it a sort of jubilee occasion, recounting the dealings of the Lord with the Board & his mercies to it, as shown in its origin, growth & successes. Bearing in mind your pecuniary embarrassments, we strongly desired to secure a contribution, worthy of a year of jubilee, but we were deterred from making the attempt by the fact, that most of our native friends are in debt, & find it all but impossible to obtain the necessaries of life. Provisions in all this region continue up at almost famine prices, & the distress among the people it is truly painful to witness. //

Hearing from Constantinople, that a reinforcement for our Mission sailed from Boston on the 13th of February, we appointed Mr. Ambrose to proceed to Trebizond to meet them. He left for that purpose on the 14th inst., expecting to reach that place by the 8 or 10th prox.

We continue to have numerous applications for admission to the Lord's Table; the number of communicants has become so large, that we have for some time past been endeavoring to have the ordinance administered in several different localities. The plan has been successful to a certain extent, & by perseverance may perhaps be so as fully as we could desire in course of time. In one village where our friends undertook to obtain the use of the church for the administration of the ordinance, a violent opposition was raised by the Old Class Nestorians, supported by a portion of the Mussulman masters of the village, so that it was not

deemed expediently to press the matter further at present.

In another village – the large village of Geog Tapu – the measure was defeated by the want of harmony in the views of the brethren there. In another village the main difficulty appeared to be the expense the small band of believers there would be obliged to incur in these hard times to provide for guests, in the manner which Restorians think they must do.

The season of Lent this year as in years past was a period of earnest, & in some cases of angry discussion, leading to revilings & abuse by opposers of the truth. The lines are, year by year, more distinctly drawn between the friends & enemies of the Gospel, so that where the former are few, the conflict is severe, & they are much abused & persecuted.

Mr. Coan has held examinations of the village schools during the month in several parts of our field. I have been able to attend but one – that in the city – on occasion of no common interest.

As the Spring opens we hear of commotions

in the mountain part of our field. Some of the mountain tribes are, as usual, in open conflict with each other. It is said, that Turkish troops in large force are on their way to central Koordistan to compel Mar Shimon & his people to yield to the demands of the Government & pay over the taxes in arrears for some years past.

The printing of the N. Test. with references is completed as far as the 1st chap. of Acts. In case of no unforeseen delay, we expect to finish the work by the middle of July.

On Sab. morning, the 22d inst., our little boy, William Austin, was taken from our embrace. If he had lived till the 26th he would have been one year old. He had a painful illness of nearly 4 months. Our stricken hearts are comforted with the thought, that he was one of Jesus' lambs, & that he now rests in his bosom. His remains await the resurrection morn just by those of our sainted brother Stoddard, Judith Perkins, Harriet Stoddard & several little ones in our cherished cemetery at Seir. Very truly yours, A. H. Wright.

Oroomiah April 30. 1860.
Recd. July 6.
Ans. July 17.

Smyrna, October 9th, 1860.

Rev. Rufus Anderson, D.D.

Dear Brother,

We are thus far on our way to our native shores. In July we completed the printing of the New Testament with references, & August 1st we bade adieu to our Persian home. We were 34 days in reaching Trebizond, being detained a few days waiting for the Persian Ambassador, who was on his way to England, to join us, as there was great insecurity on the frontier. The journey was a hard one for us. Mrs. Wright was sick at Gewilan. Two of our children were sick on the road. In the neighborhood of Erzroom, I fell sick myself with remittent fever, from which I suffered very much for several days. At Trebizond the disease took an intermittent form, & continued to waste my strength till 10 days ago. At Constantinople I was reduced so low as, even on my well days, scarcely to be able to walk.

We had a stormy passage of 7 days on the Black Sea. We had constant head winds, & one night the storm raged so high that we were thought to be in great peril.

At Constantinople we met the last reinforcement to our mission, all of whom were well except Mrs. Cobb, who had sprained her ancle on ship-board, & was unable to walk.

Your promptness in dispatching Dr. Young to our mission will not fail to be appreciated.

At Constantinople the intelligence of Bro. Thompson's death reached us. The blow was a stunning one to us. He promised to be a most useful Missionary. I had marked him as the man, who would do a great work among the Mohammedans of Persia. Some of my last days in Oroomiah were spent in visiting the Mohammedans with him.

We have taken passage in the Steamer, "Olympus", for Liverpool. We left Constantinople on the 3d inst. The vessel is detained here

a week. Our youngest child, though more than 3 years old, is unable to walk, & is altogether in such a state of health, as to render our duty plain to go by Steam. I might give you other reasons which combined to determine us to take this route, but I will not weary you with them. It will be our aim to expend no more on account of the Board than we should expend, if we were to go by sailing vessel.

Very respectfully & truly Yours,

A. A. Wright.

Smyrna Oct. 9, 1860.
Rec'd Nov. 9.

Yonkers, N.Y. Nov. 16th, 1860.

Rev. R. Anderson, D.D.

My Dear Brother,

A kind Providence watched over us during all our way from Persia, & it becomes my duty to inform you of our safe arrival at this place. We reached Liverpool the 28th ult. having had a delightful passage of 14 days from Smyrna. Having spent three days in Liverpool, we took passage in the steamship Kangaroo for N.York, & sailed on the 31st ult. We had a favorable run across the Atlantic, & arrived at N.York early on the morning of the 13th. We at once came up to this place, the residence of my brother in law, where we are enjoying, with peculiar zest, quiet & rest after our long journey. Our daughters, Lucy & Katy, are with us.

Mrs. Wright & the children, I am happy to be able to report in excellent health. My own health has improved since leaving Constantinople, still my brain is a disordered organ, which will require rest & freedom from care for a time to restore to its former tone.

May I trouble [illegible] note to Mr. Gordon?

Any letters, which may come to the Missionary House to my address, I will thank you to have forwarded to me, care of Halsted, Haines & Co. No 62 Murray Street, N.Y.

Mrs. Wright joins me in affectionate regards to Mrs. Anderson, & I remain

Very truly yours,

A. H. Wright.

Yonkers N.Y. Nov. 20

Yonkers Nov. 16. 1860.

Rec'd. Nov. 19.

Springfield, Dec. 21st, 1860.

Rev. R. Anderson, D.D.

Dear Brother,

I am thus far on my way to Boston, where I hope to have the pleasure of an interview with you. I propose to go up to South Hadley this afternoon, & remain there till Monday with Mrs. Stoddard & Miss Fisk — return here on Monday & proceed to Boston on Tuesday, reaching there probably about noon.

There is perhaps no occasion for troubling you with this note; but I do so, rather than run the risk of embarrassment which might result on reaching the Miss^s Horse, & not finding you there. In case

you should not be there at that time, perhaps you would have the goodness to leave a note, informing me when I may have an opportunity to see you.

Very respectfully Yours,

A. H. Wright.

Dr. A. Ec. Wright.

Springfield Dec. 21, 1860.

Rec'd. Dec. 22.

Rev. A. U. Wright 304
Yonkers, Jan. 28, 1861.
Rec'd Feb. 1

Yonkers, N.Y. Jan. 28, 1861.

Rev. R. Anderson, D.D.

Dear Brother,

When in Northampton last week, I learned from Dr. Eddy, that he had received a copy of Mr. Cochran's letter to you - that letter, which we spoke of, when I was at your house. This is conclusive that the letter itself must have been forwarded to you, & last, if it has not reached you. By Mr. Cochran's request, Dr. Eddy had forwarded the copy to Dr. Bacon of New Haven, of whom it can be obtained, if it be desirable.

On my return from Northampton to Springfield, I met with a narrow escape, the engine running off the track & killing

the engineer. Some of the passen
were injured but not seriously.
Truly there is but a step between
life & death.

I would like to see
your recent letter to the Turkey
Missionary, if I could do so with
putting you to any trouble to
forward it to me.

Mrs. Wright joins me in kind
regards to Mrs. A. & Miss Ma

Very truly yours,

A. H. Wright.

Brooklyn, N.Y. March 23, 1861

Rev. Rufus Anderson, D.D.

Dear Sir,

Our daughter, Lucy & Katy, since they reached this country in Dec. 1858, have been supported by our friends without applying for the allowance of the Board for children of Missionaries. Circumstances have so changed of late – the details of which I need not trouble you with – that we are constrained to avail of the amount allowed by the Board in such cases, reckoning from the time of their arrival. It is not without reluctance that we do this. Even with this allowance, our friends will be obliged to incur considerable expense on their account. Katy – her uncle here being about to break up housekeeping – is soon to go to a school in the country, where her board

& school expenses will be $250 a year
& I am informed that this is as
moderate a sum as is charged in
any respectable school in these parts.
She is not yet of the required age
to be admitted as a pupil at
South Hadley.

When I require funds on my own
account, is Mr. Merrill authorised
to furnish them, or is it necessary
to apply to Mr. Gordon?

Truly yours,

A. A. Wright.

My address is 60 Murray Street, N.Y.
Care of John K. Myers.

Rev. A. H. Wright MD

Brooklyn March 23. 1861.

Rec'd. March 25.

Ans'd. [illegible]

✓ Pub. Cal.

Rev. A. H. Wright 306

Rec'd April 5.

Brooklyn, N.Y. April 2, 1861.

Rev. R. Anderson, D.D.

Dear Brother,

I have received your favor of the 27th ult. The reasons for not granting the allowance on account of Lucy & Caty for 1859 & 1860 are entirely satisfactory. Having heard, that soon after their arrival in America you called the attention of Prof. Shedd to the practice of the Board in relation to Missn. children, & our friends not having availed of the grant usually made, I made the application, which I did, not wishing that our friends should bear the whole burden of the support of the children. I enclose a receipt for Mr. Gordon for the amount which you inform me that

the Bmd. Com. have granted for the current year on account of the two children. It may not be necessary for us to ask for any more, especially if we should avail ourselves of the full amount ($300) allowed for personal & family expenses for the year. At any rate we will try, & do the best we can. Our friends are kind & generous, but there is a limit to our drawing upon their generosity. This is to be observed also, that the expenditures on our account or ~~on account~~ of our children diminish somewhat, & naturally enough, the contributions to the Board. This makes us the more reluctant to draw upon them.

I enclose a receipt for $150 on account of personal & family expenses, which I will trouble

you to hand to Mr. Gordon. If I mistake the proper manner of doing this business, please put it down to the account of my inexperience in such matters.

Very truly yours,

A. A. Wright.

P.S. I would like to see the Monthly Mission letter from Broomiah, but it may be a rule with you – & certainly a reasonable one – not to send them away from the Miss.y House.

Missionary House, Sept. 5th

Rev. R. Anderson, D.D.

Dear Brother,

I hoped to see you here today. On Saturday next & on Monday, I expect to be here, going to & returning from Lincoln, where I expect to spend the Sabbath. When & where might I have the pleasure of seeing you for a short time on one of those days? I wish to read the correspondence between our Mission & the Com^ee since last Jan^y.

Truly Yours,

A. A. Wright.

Dr. A. H. Wright,

Boston Feb. 5/61,

Rec'd & Ans'd Feb. 6

Rev. A. H. Wright 308

New York, Oct. 14, '61.

Rev. S. B. Treat, Rec'd Oct. 16.

Dear Brother,

Your note of the 11th, sent to Andover, has just reached me here. I was unexpectedly detained in Western N.York. Yesterday I attended a Miss'y Association in West Bloomfield N.Y. I intend to leave here tomorrow evening, & hope to be in Boston in time to meet any engagement you may have on Wednesday. I hope that I shall not be too late to go from Boston to the place of meeting.

Yours affect'y

A. H. Wright

If your note had reached me a few hours earlier, I would have arranged to go on this evening.

Rev. A. H. Wright 309

Andover, Oct. 17, 1861.

Dear Brother, Rec'd Nov. 2.

Enclosed are my last letters from Roomiak, to which allusion was made when I met you in Cleveland. I have only just now returned to this place, & lose no time in forwarding them to you.

Yours very truly,

A. H. Wright.

8 A.M. Monday

I will, D.V. meet you at West Wand according to your note of Saturday – Mrs Wright & our two youngest children are on their way this morning to Springfield, & I ought not to leave them to go on alone –

Truly yours.

A. Wright –

Rev. L. B. Treat –

Boston Oct. 21. 1861.

Rec'd. Oct. 21.

311

Springfield, Mass.

Rev. R. Anderson, D.D. Nov. 7, 1861.

Dear Brother,

You have several times expressed a desire that Mrs. Wright should visit you & your family. Next week Tuesday or Wednesday, we expect to be in Boston on our way back to Andover, & might stop a night there. Our two youngest

children are with us - one of
night occupy the same
bed with us.

If you will drop us a lin
to Westfield, care of Mrs. Jo
sha G. Stocking, so that it will
reach us by Monday, we sha
be much obliged to you.

Very truly Yours,

A. A. Wright

Rev. A. H. Wright
Springfield Nov. 7. 1861.
Rec'd Nov. 8.

Ans by Telegram
Nov. 11.

Rev Rufus Anderson
Missionary House
Boston

I 312

Andover, Nov. 18th, 1861.

Rev. Rufus Anderson, D.D.

My Dear Brother,

Notwithstanding all that is urged against the return of Mrs. Perkins to Persia, I cannot resist the conviction, that the measure is desirable, if she will consent to go, for the following reasons.

1. It is very important that Mr. Perkins return to his field, where he has spent so many years of his life, and this depends upon Mrs. P's return. This is so obvious that it would be a waste of time to argue the question. His life-work is in Persia, and no considerations, but those of an imperative nature, should be allowed to detain him from that work.

2. In Persia Mrs. P. would exert an influence less injurious to the cause of Missions than in

this country. Here she is well known by all the natives around her, who make every allowance for her on account of her repeated afflictions and the effect of diseases upon her in former years.

3. In Persia she would keep house, and her mind be occupied with her domestic duties. She is an excellent housekeeper and is fond of the employment. During the four years that she has been in this country, she has been visiting or boarding in a family, a position unfavorable for her, & often by no means pleasant to others.

The great, and in fact the only objection urged by Dr. Young to her return is, that she would be a "grievous burden" to the members of the Mission, especially to the ladies, and that they dread her return. On this subject I am confident that the statements of Dr. Y. are stronger than facts will warrant.

As far as the older members of the Mission are concerned, I am sure they are — and the younger members have not an experience of the trial, such as to enable them to form a reliable judgment. The latter may have heard that she is an insane woman, and, not bearing in mind the endless diversity in cases of mental disorder, may think her a dangerous person to be near — an inference entirely without foundation. That she annoys her Missionary sisters at times, when in her excited moods, and bent on pressing what she regards as important reforms in the family or Mission, cannot be denied. As the matter lies in my mind, this annoyance should be submitted to — (it has been for many years by some members of the Mission I can be again) — this burden, so to call it, should be borne, rather than that the Mission should lose the invaluable services of its oldest and most experienced member. It is worth risking something, even, to restore him to the field."

Your letter of the 15th is before me. I have not seen any thing in Mrs. P. in this country, which leads me to think, that her mind is more disordered than it was in Persia, or to apprehend that her malady will increase upon her. I shall be greatly disappointed, if she ever becomes more unmanageable than she is at the present time. Should she, however, become so, the only remedy would be her removal to an asylum in this country. Mrs. P. is experiencing a change of life. When this period is past, she may be better — I strongly hope, that she will. It is a time — a remark, perhaps needless to make — when the mind of a female ~~is~~ often undergoes a great change.

You refer to a statement made by Mrs. W. to Mrs. A. In case Mrs. Perkins were unquestionably insane, Mrs. W. would regard it a great misfortune to be brought in contact with her. She has an instinctive

dead of such persons — but she leans to the opinion, that Mrs. P. cannot properly be classed with that unfortunate description of persons.

In looking at this subject, you will observe that I take a Missionary, rather than a Medical, standpoint.

It is my sincere prayer that the Lord may guide you to a right conclusion in this perplexing question.

With our united regards to Mrs. A. & Miss Mary, I am yours very affect^ly —

A. H. Wright.

London, Nov. 18, 1861

Rec'd Nov. 19,

Dr Parkin's return

✓ Pub. Lab.

Retrospective View, in part.

Andover, Nov. 21, 1861.

Rev. R. Anderson, D.D.

My Dear Brother,

Enclosed is a letter from Mr. Coan, which reached me yesterday. The contents being such as you ought to know, I forward it to you, though the writer evidently intended it only for myself.

Yesterday we heard of the hopeful conversion of our daughter Lucy, who is at the Seminary in Granville, N.Y. She expresses great peace & joy in Christ. Surely we have occasion for thanksgiving today. I allude to this event, knowing that you regard the children of Missionaries, in a sense, as yours. May the child have grace to hold on in the right way.

As ever, very truly Yours,

A. A. Wright.

Rev. A. H. Wright

Andover Nov. 21. 1861.

Rec'd Nov. 23.

Ans Nov. 25

Mr Dwight Baty

Andover, Nov. 29, 1861.

Rev. J. B. Treat,

My Dear Brother,

Providence permitting, I will meet you at Elmira, N.Y. on the 9th prox., as you suggest, ready for any service for which I may have health & strength. I shall esteem it a privilege to be with you & the other brethren, detailed for the duty.

The Sab., Dec. 8th, I may perhaps spend in Poughkeepsie, N.Y.

Your Circular to Pastors, dated the 25th inst., reached me yesterday.

At another time I will report to you what I have done in the service assigned me at Springfield.

Very truly Yours,

A. A. Hodge

Rev. A. H. Wright
Andover Nov. 29. 1861.
Rec'd. Nov. 30.

Rev. J. B. Treat,
Missionary House,
Boston.

315

Andover, Jan. 10, 1862.

Rev. S. B. Treat,

Dear Brother,

You spoke of my sending you notices of visits to pastors. Whether the enclosed are such as you had in view, I know not. Any suggestions will be thankfully received.

D. V. I will be in East Boston next Sab.

Very truly Yours,

A. A. Wright.

Rev. A. H. Wright

Andover, Jan 10, 1862

Recd. Jan 11.

316

Andover, Jan. 23, 1862.

Rev. S. B. Trout,

Dear Brother,

Will Mr. Field expect me to go to his house Saturday evening, & spend the Sabbath with him, or had I better go to the house of a friend to stay?

Excuse the trouble I thus give you, & believe me, as ever,

Yours affy

A. H. Wright.

Rev. A. H. Wright.
Andover, Jan. 22d, 186
Rec'd. Jan. 22.
ans " 24

Rev. J. B. Treat,
Miss? House,
Boston.

185 Salem st
Mr Cole

Rev. A. H. Wright 317

Rec'd March 13.

Andover, Mar. 11, 1862.

Rev. J. B. Treat,

Dear Brother,

It is my purpose to go to Taunton for next Sabbath. I would have written to you to that effect, if I had supposed it necessary after what Mr. Wright wrote. It was her impression that you would not expect me to write.

In Haverhill last Sabbath every thing appeared well, though the war has had a crushing effect upon that community.

Prof. Shedd has not sent his answer to New York, though his mind is made up to go.

Very truly yours,

A. H. Wright

The Lord be with you on your Western tour.

Mr. Perkins writes me today as follows, "I have reviewed sufficiently, I think, the question of returning to Persia alone, & decide against it."

A. A. Wright

To Rev. Dr. Anderson,

Andover, Mar. 17, 1862.

Rev. A. H. Wright M.D.

Andover March 17. 1862

Rec'd March 19

Mr. R. Anderson, D.D.
Missionary Office,
Boston -

Andover, April 17th, 1862.

Rev. R. Anderson, D.D.

Dear Brother,

On reaching home yesterday from West Roxbury, I found your favor of the 12th. Yesterday morning I was at the Missionary House, I might have read your letter to the Missions. The last of next week I expect to be there again, & shall not fail to obtain the reading of it through Mr. Chapin.

It would give both Mrs. Wright & myself great pleasure to have our daughters visit you & Mrs. A., but they are too far away from Boston, for us to make such an arrangement at present.

I am constrained to ask the Prud. Committee to make the usual grant for Mary & Caty

for this year. I do it reluctantly; but I see no other way. Since speaking with you last Fall on this subject the circumstances of some of our friends have changed — but I suppose you do not care for particulars.

From a notice in the Boston Recorder as to the meeting of St. Lukes Ass. at your house next week, I infer that your journey is deferred some days — hence I trouble you with this note. Hoping that you may realize all the benefit you could expect from your proposed excursion, I remain

Yours affectly,

A. H. Wright.

Rev. A. H. Wright, M.D.

Andover April 17. 1862.

Rec'd. April 18.

Prud. Com^ee

Miss. House, Monday Morn'g,

Rev. S. B. Treat,

Dear Brother,

I called, hoping to meet you here today, but having an engagement in Andover this afternoon, I hasten back.

Prof. Shedd's family having removed from Andover, we have no inducement for remaining there longer, & propose to go to Poughkeepsie N.Y. to spend the summer, as we have relatives in that place. We expect to leave Andover on Friday of this week, spend a couple of days in Boston, & reach Poughkeepsie early next week. Of this plan I spoke with Dr. Anderson in your absence, I mean the plan of going to Poughkeepsie.

I would like to spend a few weeks this summer among my relatives in Vermont, who live in the vicinity of Norwich, where the Gen. Association holds its sessi on the 17th of June. It has occurred to me, that I might go there abo that time, & attend the meeti of the Association. Dartmouth Th College, my Alma Mater, is near by, & not having attende a Commencement there sin graduating 32 years ago there would be some satisfa tion in being there. It occu shortly after the meeting of the Association. It being my dut as I suppose, to report myself to

you, I trouble you with these matters.

Affectly yours,

A. H. Wright

Rev. A. H. Wright M. D.

Boston Apr. 28. 1862

Rec.d. Apr. 28.

Rev. S. B. Treat,

Present —

Poughkeepsie, N.Y. May 21st, 1862.

Rev. R. Anderson, D.D.

My Dear Brother,

Enclosed is a note from Bro. Coan, from which you will see, that I was not mistaken in explaining the Estimate from our Mission, which perplexed you so much last Fall.

Our Mission has applied to the Bible Society to electrotype a pocket edition of our Syriac Testament. The Society is ready to do the work, if Mr. Perkins or myself will aid in it. As Mr. P. is almost returning to Persia, he cannot furnish the necessary assistance. Shall I be authorized to do it, in case we ~~can~~ arrange for types of suitable size? This is yet a problem unsolved. The punches, cut by Mr. Beatty & used for the type in the reference of our last edition, may perhaps answer the purpose.

When at Andover I wrote you a note with reference to a grant for Lucy & Katy this year. The note did not reach the Missy House till after your departure for Washington, & as I have received no reply, I infer that the note has escaped your notice since your return.

Hoping that you are no longer suffering from weak eyes, I remain yours Affectionately,

A. H. Wright

Poughkeepsie May 21. 1862

Rec'd May 23.

Ans'd May 24.

Grants to
Lucy &
Kate

Pub. Acct

322

THE

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J. KENDALL, Gen'l Sup't, 145 BROADWAY, N.Y. **E. S. SANFORD, Pres't,** 145 BROADWAY, N. Y.

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104 Dated Pokeepsie 1862.

Rec'd, Boston, June 4 1862 o'clock min. M.

To Rev R Anderson D D

Missionary House

33 Pemberton Sqr.

I will come without delay.

A A Wright

8/Ca/65

25

Dr. A. U. Wright,

Rec'd. June 4, 186

Missionary House, June 10th, 1862.

Rev. R. Anderson, D.D.

My Dear Brother,

I have carefully reviewed the question of Mrs. Perkins' return to Persia, and am still decidedly in favor of that course, if it be necessary to secure the return of Dr. Perkins to the field. That is a matter of so much importance, as to warrant, it appears to me, running some risk in order to secure it. The peculiar state of the work and people at the present time imperatively requires the presence of the oldest and most experienced member of the Mission; the Mission by formal resolution, forwarded to you, urge his return, and individual members of the Mission in private letters do the same. The case in a Missionary point of view is, in fact, one of extreme urgency.

But if Dr. Perkins

could consent to have his wife placed in a Retreat, and return to the Mission without her, that course would meet with my most hearty approbation. In this case the Mission would enjoy the invaluable services of Dr. Perkins; the risk of Mrs. Perkins becoming uncontrolable on Missionary ground would be avoided; she would be in circumstances more favorable to the recovery of mental health than when with her husband, and now that the case has assumed some notoriety it is desirable to avoid the aspect before the community of sending a person of unsound mind into the Missionary field.

Very truly Yours,

A. A. Wright.

Boston, June 10, 1862

Rec'd. June 10, 1862

Mr. Parkis — Medical Opinion

✓ Pub. Cab.

His Medical Opinion

Rev. A. H. Wright M.D. 324

Poughkeepsie, N.Y. Aug. 6, 1862.

Rev. R. Anderson, D.D. Rec'd Aug. 9.

Dear Brother, Ans'd Aug 11, 1862

On my return from Vermont Monday, I found your letter of the 1st inst. here. It will give me pleasure to aid you in any way in my power in preparing the Annual Report. Any parcel to my address, care of Mrs. M. J. Myers, Mansion Street, Poughkeepsie, will reach me without delay. I have no paper such as you use at the Missionary House. Perhaps you will send me some with the documents.

Into what compass must the narrative be compressed, & when do you wish to have it ready

I thank you for the opin of the physicians relative to the case of Mrs. Perkins. How clear the hand of Providence in interposing to prevent her return Persia, she being left to act her mental disorder in two instances just before the time of her expected departure!

I rejoice to learn that Brother Perkins has concluded to return to the Mission — & the more so, as I had despaired

of his doing so after reading a letter written by him weeks before last. The Lord go with him, & endow him with abundant grace.

Brother Cobb writes to Dr. Brigham, that one of our native printers has cut a set of punches, & prepared matrices adapted for use in making type for the proposed pocket edition of the Syriac Testament. The man was trained by our lamented brother Beatty, but I was not aware, that he was such a master of the art. — Mrs. N. joins me in kindest regards to yourself & Mrs. A. &

I remain very truly yours,

A. A. Wright

Poughkeepsie, N.Y. Aug. 16th, 1862.

Rev. R. Anderson, D.D.

My Dear Brother,

The parcel by express has reached me, and also your letter of the 11th. "Among the papers", you say, "you will find the words, which Mr. Perkins wishes to be employed in stating the case of his wife". I find nothing of the kind among the documents forwarded, and infer, that they were left behind.

If you think it expedient for Dr. Young to remain in Oroomiah after my return to the field, I shall be most happy to have him do so. It would not be best for both of us to make the practice of medicine very prominent. One might bear the burden of this department, and leave the other more time and strength for direct spiritual labors. As far as I understand his temperament and character, he is not a man to harmonize very well with another in the same line of labor. He has so many pitting points about him, and is so much a man

of mood, that I should shrink from an intimate association with him, lest my patience and forbearance should not prove equal to the test. But I should have no fear of friction, if we were not in the same line of labor. There is work enough for both of us in Persia, and there need be — and, God helping us, there shall be — no collision. The brethren of the Mission have written to me, that he would not wish to remain in Oroomiah after my return — that he seemed inclined to go to Van, if a station were formed there. But that may not be his present disposition.

I have heard of a letter, written to you by Mr. Wheeler of Kharpoot, commenting in a critical way upon the Nestorian Mission, and have some curiosity to see it, if there be no objection. It is well for Missionaries of one field to know how their work strikes Missionaries from another field;

Pardon me for writing you occasionally on note paper. I have done it when out of other paper, and

when the note was of such a kind, that I did not suppose you would care to preserve it.

With our united regards to Mrs. Anderson & Miss Mary, I am Yours very truly.

A. H. Wright.

Poughkeepsie Aug. 16. 1862

Rec'd Aug. 18.

Ans'd Aug. 18.

V Prud. Cmd.

Dr. Young

Mr. Frost informed him that Dr. W. would probably return. — Mr's statement. — He go there. He said he would.

Rebels need Memphis.

Poughkeepsie, N.Y. Aug. 23, 1862.

Rev. R. Anderson, D.D.

My Dear Brother,

The report on our Mission is nearly ready — it only remains to be copied. Shall I forward it to you by mail, or by express with the documents?

I have read Mr. Wheeler's letter, & cannot refrain from alluding to a single matter in it. He says, "It would be very hard, especially for a new-comer like Dr. Young, to change the custom" &c. Then follows this sentence, "Dr. Y. states that he has even paid for his food in the house of a patient, whom he went some distance to visit." The import of this I take to be, that Dr. Y. was so hampered by the custom of his predecessor, as to be obliged to pay for his food in the house of a patient!! Now this is marvelous. In the 20 years of my residence in Persia, I never did such a thing — I never thought of such a thing, any more than a physician would in this country. If Dr. Y. has done it, all I have to say is, that he has done a very foolish thing. If this be a specimen of the facts, on which Mr. Wheeler bases

his criticisms. I am sorry that he should have spent his time on so labored a letter.

It is true I never demanded pay for medicines & advice. I have supposed that you did not wish your physicians in the field to do it. But I was constantly receiving presents from patients, small in amount, it is true. Besides, by the course pursued, I secured a position & influence with the great Mohammedan lords in Oroomiah, enabling me to obtain protection & relief for our poor burdened people in hundreds of instances, worth more to them & to our work (in the absence of all Consuls in O.) than any fees could be. Again, my first business was to preach the Gospel, & second to practise medicine. Still it may now be time for some change.

One matter more. Dr. Young in his letter to you, dated April 4, 1862, speaking of Mohammedans "confessing" Christ, alludes to a Koordish Mollah, "who made application for baptism to a member of our Mission, some two or three years ago, & was unconditionally refused". I am, no doubt, that "member". "The

Mollah says," Dr. Y. writes, "he thinks from what the Sahib told him, that it is not necessary for him to confess Christ to his friends & neighbors." Yes, I told the men, that we could not baptise him there, & stated the reasons why. Was I wrong? I think you would have done the same in similar circumstances. Ought we to have hazarded the very existence of our Mission among the nominal Christians for the sake of that single Mohammedan? He would have lost his head in 24 hours, I believe, after his baptism was known, & our heads with those of our wives & children may have gone too. There is no fury like that of a Mohammedan mob. I urged the man to cling to Christ – to study his words – to obey them – to cherish a tender conscience – to aim to have it right – to flee the country, if his conscience impelled him to be baptised, & go where the death penalty is not in force. What I told him I think Christ would approve. I am not responsible for what "he thinks from what the Sahib told him". His inferences are his own & not mine.

Very truly Yours,

A. A. Wright.

P.S. I am amazed to hear that Mr. Shedd has gone to Iowa after your letter referring his location to the Mission.

Poughkeepsie, Aug. 23, 1862.

Rec'd Aug. 26.

Ans'd Aug. 27, 1862

Poughkeepsie, N.Y. Aug. 29th 1862.

Rev. Rufus Anderson, D.D.

Dear Brother,

I forward you the Report on our Mission. I tried to bring it into as small a compass as possible. You will observe that Mr. Perkins is not reckoned in the list of assistant Missionaries.

Mr. Goan informed me that Mrs. Thompson was on her way home. Mr. Ambrose's connection with the Board is, I suppose, continued. I might have said more of Salmas, and Mr. Shedd's labors there, but did not in view of the fact, that the station was to be given up. I will send you my thoughts on Dr. Young's sanitary suggestions very soon.

Very truly Yours,

A. A. Wright.

Poughkeepsie, Aug. 29, 1862.

Rec'd Sept. 1.

ans Sept. 8

Poughkeepsie, N.Y. Aug. 30, 1862.

Rev. Rufus Anderson, D.D.

My Dear Brother,

I have read Dr. Young's recent letter, and carefully considered his remarks and suggestions on the sanitary question in Oroomiah. To speak frankly, they appear to me to be the vagaries of a restless, eccentric, and fanciful man, and in the main entitled to no consideration at all. I do not think, that he himself expected you to entertain them.

He suggests, 1st that "some burnt brick-cottages" be built "outside the walls of the city", "on a healthy site, "at a convenient distance", to be the permanent residence of the Missionaries, and 2d - that houses be built in Tergawer for a Summer retreat to be occupied during the months of June, July and August.

The reason given for a change of location is the present pestilential surroundings of the Mission house; and he would have "burnt brick" used for building material, regarding the "mud walls" as damp and injurious to health. The description of the Mission premises in the city I do not recognise at all - "hemmed in on all sides with filthy lanes and dirtier houses with

inhabitants to match!! On one side is the street, as wide as half the streets of Boston, on the others are the houses, kept decently clean certainly, of our brethren Deacon Isaac and Allan Yohannan, and on the other is a large garden and orchard. The houses stand on large open courts, which are filled with lofty trees and a variety of shrubbery. They are sufficiently spacious and airy. The rooms occupied by the families are mostly on the second floor. The location is the highest in the city, and, while not in the Nestorian quarter, it is near it, and very favorable for missionary purposes. It has been occupied by the Mission from the first, and much money has been spent upon it to adapt it to our wants. To give up all this outlay, and begin anew elsewhere, in my view would be a heedless and extravagant measure, to which Providence does not call us. That noxious effluvia float through the air in Oroomiah, as in all large towns, Western as well as Eastern, is of course true, but we must live among the people, and meet the exposure whatever it may be, in order to do them good. The rich Mohammedan

nobles, it is true, have summer houses in their gardens and orchards, where they go and drink tea occasionally, and perhaps spend a few days during the hot season, but they never make them a permanent abode.

Again, the "mud walls" are damp, Dr. Y. thinks. Now the fact is, that the walls of our houses, though not made of fine burnt bricks, are made of sun-burnt bricks, laid up with mud. They become thoroughly dry in a year or two in that dry climate. We have nothing of the dampness in our houses there, which exists in houses here. We are constantly observing, that wooden boxes and articles of furniture shrink, crack and are marred thereby the intense dryness of the atmosphere. The walls become regularly baked in the sun, and for this reason "stick together", and not because they are "more or less damp", as Dr. Y. intimates. As hard a job as I ever undertook was to dig down an old wall in my stable once. It was baked hard like a brick, and this was all of mud, and not of sun dried bricks, like the walls of our houses.

The roofs, when not well rolled and plastered ~~with~~

with mud and straw, sometimes become saturated during the season of rains, and dampness results for a few days. They soon dry again, however.

Neither does Dr. Y's 2d suggestion commend itself to me. He regards Sein as a failure, and not answering the purpose of a health retreat. He sets it off in such a way, that you must think the men, who selected it 21 years ago, stupid indeed. "One of the dirtiest Nestorian villages" on one side, "a pretty extensive burying ground the other side", "a filthy wet dirty row of stables behind, and odoriferous heaps of animal manure in front" "the whole being located in a sort of shallow gorge on the mountain side, exposed to the glare of the sun in its strength"!! "Such", he exclaims, "is our health retreat!" Well, it is vain to try to suit every body. You remember Madam Feiffer's account of our Sein house. "It is more like the residence of some wealthy gentleman than that of humble Missionaries of the cross", or to this effect.

If there are any <u>nuisances</u> at Sein in "wet dirty stables" or "heaps of animal manure", they

can be and ought to be removed.

Dr. Y. thinks that both the living and the dead damage the salubrity of Sein, the living in the village on one side and the dead in the grave-yard on the other. Now the grave-yard, not on the mountain side, several rods away from the enclosure of the house, can do any harm, I cannot imagine; as to the village, the house must be near a village — whether at Sein or in Tergawen, and any one who knows, will certainly pronounce Sein a neater, more decent village than any village in Tergawen. Sein was chosen after careful examination of other localities. Its advantages are obvious. It is high — has excellent water — is near the plains, where we can go to preach at any time & attend to all our Miss^y^ work — near the city, from which the families want daily supplies, and still so far removed, as to be, in a great measure, free from the deleterious miasms of the plain. Tergawen is cooler, but it is too far removed from the city, and too much overrun by lawless Karens to be a desirable summer retreat.

That there has been an unusual amount

of sickness in the Mission during the last two years, is true, but I have no idea that it would have been avoided by the "burnt brick cottages" out of the city, or the "Retreat in Tengawer", if they had been available. The sickness extended widely among the people of the country.

Dr. Y's suggestions about travelling, working moderately, relaxation &c. are very important, and I fully agree with him in them.

I remain very truly yours,

A. H. Wright.

Poughkeepsie, Aug. 30, 1862.

Rec'd Sept. 1.

Ans. Sep. 8.

Remarks on Dr. Young's
Lunatics Letter

Rud. Ca

329

Poughkeepsie N.Y. Sept. 1, 1862.

Rev. R. Anderson, D.D.

My Dear Brother,

I return by express all the documents, which you have recently sent to me, and also Bro. Bright's letter from Oroomiah, which I received through Mr. Wood of N.Y.

(Confidential)

In hastily closing my letter to you on Saturday, I forgot to add in a postscript, what I learned the other day from Mr. Loomis, respecting Dr. Young's temper and spirit. He told me that Dr. Y. was indignant that you and Mr. Perkins did not more fully inform him, when he was employed to go to Persia, as to the position he was to hold. He supposed that his place was a permanent one — he never would have consented to go out "to fill up a gap", as he expressed it, adding, that if a commercial house had treated a man in this manner, it would have been liable to prosecution for damages. This I mention to you, from a sense of duty. You will know what force to attach to the words of a man of his peculiarities.

Truly Yours,

A. H. Wright

Rev. A. H. Wright

Poughkeepsie Sep. 1. 1862.

Rec'd Sep. 5,

Ans Sep. 8.

Rel. Ch.

Dr Young.

Poughkeepsie, N.Y. Oct. 13; 1862.

Rev. R. Anderson, D.D.

Dear Brother,

On the way from Springfield on Saturday I remarked to Bro. Coan, that I did not know that I was expected to speak on Friday, until Mr. Wright's return from the meeting, when she told me what you said to her after the adjournment. To my surprise Bro. Coan then said, "I heard Mr. Nazau say to you Thursday that you would be expected to speak on Friday – you were conversing with another person & may not have heard him – he passed hastily by you." I allude to the matter, as you must have thought it strange, that I did not send you word Friday morning, when I found myself unable to attend the session that day. If I had known that any service was expected of me that morning, I should of course have notified you of my sickness, that you might not depend upon me.

With our united regards to Mr. Anderson & Miss Mary, & hoping that Mr. A. has recovered her health, I am yours truly,

A. A. Wright

Rev. A. H. Wright

Poughkeepsie Oct. 13. 1862.

Rec'd Oct. 15.

✓

Poughkeepsie, Oct. 21, 1862.

Rev. S. B. Treat.

My Dear Brother,

I returned here last night at 11 o'clock from Count., (having spent the Sab. in Branford), & found your letter of the 18th. I leave at noon today, & hope to reach Wilmington early tomorrow morning.

I see nothing in the way of my attending Convention, as you propose, some weeks hence. On the arrival of Bro. Cobb, who is bringing from Oroomiah a new set of punches for Syriac type, I shall be expected to assist the Bible Society in getting out a pocket edition of the Syriac Testament. The Convention, however, will probably be over before that time.

Yours affect.ly,

A. A. Wright

Rev. A. H. Wright

Poughkeepsie Oct. 21. 1862.

Rec'd Oct. 23.

Poughkeepsie, N.Y. Oct. 28, '62.

Rev. T. B. Treat,

My Dear Brother,

I returned last night from the meeting of the Synod of Penn. Of the Missionary meeting Wednesday night, Bro. McLeod will of course inform you. It was interesting to observe how the brethren were stirred up to do more for home Missions by having the cause of foreign Missions pressed upon them.

The Sab. I spent with an old College friend, who is the pastor of a rich country church in Del., some 15 miles from Wilmington. I spoke four times to his people on Missions.

Next Sab. I have engaged to spend with Rev. Mr. Marsh,

of the Clinton Street church, Phil.

Do you know Rev. Mr. Miller, the pastor of the church in Branford, Conn.? At his suggestion, I name him to you as a candidate for the post of District Secretary, especially in Western N.Y., if you are still in search of a man for that place. He studied at Auburn, & thinks that he could be useful in that field. I am not sufficiently acquainted with him to have an opinion on the subject. He is pleasantly located in Branford.

Yours affect.ly,

A. A. Wright

Rev. A. H. Wright M.D.

Poughkeepsie Oct. 28. 1862

Rec'd Octr. 30.

ans Nov 3.

Poughkeepsie, N.Y. Dec. 31, 1862.

Rev. R. Anderson, D.D.

My Dear Brother,

I know that you are very busy preparing for your journey, & I would not take a moment of your time. There is one matter, however, on which I ought to ask for a suggestion from you before you leave. On leaving Persia I sold sundry articles, necessary in living there, proposing to replace them, on my return, with the funds realized from the sale. The prospect now is, that these funds will be used up to meet our current expenses in this country, though we are practising economy in every way we can. Perhaps you will say, sufficient unto the day is the evil thereof — but the prospect of finding myself empty-handed, without means to repair our outfit on returning to Persia is not a pleasant one. Pardon my allusion to the subject. —

The following is an extract from a letter just received from Mr. Cochran. I send it to you as he evidently desires that it should meet your eye. The letter is dated Sept. 7, '62.

"Dr. Young does not permit us to write very flattering

"things in his favor. His eccentricities & most of all
"his extreme irritability & offensive manner occasion
"untold remark, & years, we are persuaded,
"will not efface the unhappy impression he is making.
"His medical skill, & the dependence of several
"upon him have led them to overlooks his faults for
"a long time, but all now, I am persuaded, feel it
"desirable, that he leave. The only problem is, how
"the thing can be brought about. He has offers at
"Tehran, but it is uncertain whether he will accept.
"Should he not, he will winter with us. I have felt
"constrained to write thus freely respecting him
"though an ungratifyed task. You are at liberty
"to inform Dr. Anderson of these facts. I wrote him
"not long since in reply to inquiries, but as there
"was then less agreement among ourselves re-
"specting him, I refrained from writing my own
"convictions. I need not give details, but can
"safely say, that all our number feel that he
"is doing us, or rather the cause, great harm,
"though we hope that he is at least a better man
"than his outward bearing indicates."

Wishing you every blessing, I remain
Yours affect^ly — A. H. Wright —

Rev. H. M. Wright.

Poughkeepsie Dec. 31. 1862

Rec'd. Jan. 2, 1863.

Ans'd. Jan. 3, 1862.

✓ Dr. Wright's Refit. ~~R Case~~

Dr. Young & others. R. Case.

Poughkeepsie, N.Y. Jan. 5, 1863.

Rev. R. Anderson, D.D.

Dear Brother,

In your letter, just received, you say that you have written to our Mission, that I shall probably return to Persia in the Spring. There is no probability, that the Bible Society will finish our pocket Syriac Testament by that time. The necessary materials for constructing the type have only now arrived, brought by Mr. Cobb. That work is just begun - it will take at least two months, & then the printing is to be done, & the proofs read. I have no idea that the work will be done so that we can leave before the last of July or early in Aug. I have no disposition to linger.

If we meet not again on earth, the prospect will be a pleasant one of meeting you in the Heavenly Hills.

With our united regards to Mrs. A. & Miss Mary, I am yours gratefully & affect^ly,

A. H. Wright.

Rec'd. Dr. Wright.

Poughkeepsie Dec. 31. 1862

Rec'd. Jan. 2, 1863.

Ans'd. Jan. 3, 1862.

✓ Dr. Wright's Refit. ~~R. Case~~

Dr. Young's cotts. R. Case

Poughkeepsie, N.Y. Jan. 5, 1863.

Rev. R. Anderson, D.D.

Dear Brother,

In your letter, just received, you say that you have written to our Mission, that I shall probably return to Persia in the Spring. There is no probability, that the Bible Society will finish our pocket Syriac Testament by that time. The necessary materials for constructing the type have only now arrived, brought by Mr. Cobb. That work is just begun - it will take at least two months, & then the printing is to be done, & the proofs read. I have no idea that the work will be done so that we can leave before the last of July or early in Aug. I have no disposition to linger.

If we meet not again on earth, the prospect will be a pleasant one of meeting you in the Heavenly Hills.

With our united regards to Mrs. A. & Miss Mary, I am yours gratefully & affect^y,

A. A. Wright.

Rev. A. D. Wright.

Poughkeepsie Jan. 5. 1863.

Rec'd Jan. 7.

Poughkeepsie, Jan. 5, 1863.

Rev. S. B. Treat,
Boston,

My Dear Brother,

Your of the 31st ult. reached me just as I was starting for N. York, from whence I returned Saturday night.

I think that I shall be able to attend the Monthly meetings. I am hard at work on the Syriac Testament for ~~for~~ the Bible Society, & shall be for months to come. It may, however, be a heathful change to drop the work for a week, & engage in another line of labor. Before giving you a positive answer, I would like to

ask you how much service will be expected of me? How many addresses? How long each? The topics – such as are suitable at Missionary Conventions or on a different tack? I would "count the cost" before beginning "to build".

Yours affect.ly

A. H. Wright

Rev. A. H. Wright, M.D.,

Poughkeepsie Jan. 5. 1863.

Rec'd. Jan. 7.

an " 7

Poughkeepsie, Jan. 10, 1863.

Rev. S. D. Treat,

Dear Brother,

Yours of the 7th is received. If not providentially prevented, it is my purpose to attend the Montreal meetings, spending the preceding Sab., as you suggested, in Middlebury, & proceeding on Monday.

I infer from your note that the Rev. Prof. Cornish is the man to whom I am to report myself on arriving in Montreal. If I am mistaken in this, you will of course put me right.

Mr. Wright unites with me in kindest regards to yourself & Mrs. T.

Yours affectly

A. H. Wright.

Rev. A. H. Wright

Poughkeepsie Jan. 10. 1863

Rec'd. Jan. 12.

Ans " 12

Rev. A. H. Wright, M. D.
Poughkeepsie Jan. 16. 1863.
Rec'd Jan. 20.

Poughkeepsie, Jan. 16. 1863.

Rev. J. B. Treat,

Dear Brother,

It occurred to me after returning to you the note from Mr. Bonar to Mr. Gordon, that you might wish to reply to Mr. Bonar. It was my intention to hasten back from Montreal after the meetings, leaving there on Saturday. My Lyrac work presses, & then my family will be alone, as Mrs. Smith, with whom we are boarding, is going to Baltimore to visit her husband in the 150th N.Y. Regiment. I should much prefer not to stay over the Sabbath on these accounts, & beside the labors of the week will not be likely to leave me in such a condition, that I

shall be able do much on the Tab. The more I think of it the less inclined I am to encourage Mr. Bonar to rely upon me.

Yours very truly,

A. H. Wright

Poughkeepsie, N.Y. Feb. 4, 1863.

Rev. T. B. Treat,

My Dear Brother,

I returned yesterday from Montreal, having had a very refreshing time. The weather was unusually mild for the season, & by careful management, with the Lord's blessing, I succeeded in avoiding taking cold. On the way to Middlebury I passed through Shaftsbury, where the Conductor pointed out the very spot from which Bro. Dwight was called upward. At Middlebury I preached once on the Sab. Henry Perkins I found well, & I should think doing well. He had just returned from Philadelphia, where his aunt had furnished him the means to make a trip to Washington. He receives letters often from his mother.

I reached Montreal Monday evening in time to attend the meeting of the Sunday School Union, which was addressed by Mr. Webb of Boston & others. I took part in all the other meetings of the week, & as the Lord gave me strength according to my day. I undertook more on the Sabbath than I usually dare to do. In the morning I preached for Mr. Bonar, & at night for Dr. Wilkes, & in the afternoon addressed an immense assembly of children.

The large Wesleyan Church was full to overflowing, a much larger gathering of children than I ever saw before. On Saturday we rode to Point aux Trembles, 9 miles down the river, to visit the institution for the French Canadians. Some of the pupils were in a tender frame of mind, & wept freely when spoken to on the subject of religion.

Among the Christian people in Montreal there appears to be a great deal of heartiness in the cause of Christ. I was delighted with them. They are doing a great work.

As far as I observed, there is in Canada the most kindly feeling towards the North. A great change in that respect has taken place since the ferment after the Trent affair. Still it appeared to me, that the people generally had lost all expectation of the restoration of the Union. Genl. Williams stated that his Surgeon Genl. had just returned from Washington, & that he was told by many senators whom he met at Willard's Hotel, that the Union was gone.

On Friday night at the Missionary Meeting, I alluded to the noble part taken by Genl. Williams, when

in Persia, to secure the release from prison of good Deacon Tamo of Gawar. The allusion was followed by hearty & prolonged cheers on the part of the assembly. Monday morning when I called on Genl. Williams to take leave of him, he said laughing, "I have heard how you showed me up the other night, & how the people cheered".

A good work is in progress in Montreal, especially among the young. Seven were added to Dr. Wilkes' church last Sab. & some 40 are expected to join at the next Communion season.

Allow me to suggest that next year you attend the Montreal Anniversaries. With all your experience, & I will not say what else, you will be able to do much for the cause of Christ — & especially would I urge it, unless you have a far better man to send than you sent this year.

Yours very sincerely.

A. A. Wright

P.S. Is Cousin Allen Hazen going to Chicago or to India this Spring? In Montreal I was told by a friend that he had seen a notice in a paper of his going to Chicago.

Poughkeepsie Feb. 4, 1863.

Rec'd Feb. 6.

Ans'd " 14

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Poughkeepsie, N.Y. Oct. 12. 1863.

Rev. S. B. Treat.

My Dear Brother,

You are aware that the Am. Bible Society is preparing to electrotype an edition of our Syriac Testament, & that I have been engaged for some time in revising the copy, & am expected to read the proofs when the printing is commenced. I engaged in the work with the approbation of Dr. Anderson. The question now is whether I shall look to the Bible Society to defray my expenses while occupied with this work, or whether I shall continue to draw upon Mr. Gordon. I infer from what two of the officers of the Bible Society told me yesterday, that they would readily assume my expenses, if desired to do so. Dr. Holdich seemed to have the idea that you had some rule against your Missionaries' receiving their support from the Bible Society, even when engaged in the Bible work. Please favor me with a reply at your earliest convenience, that I may act according to your suggestions.

Yours very truly,

A. A. Wright

Poughkeepsie Feb. 12. 1863.

Rec'd. Feb. 14.

Ack " 14

Poughkeepsie, N.Y. June 1, 1863.

Rev. S. B. Treat,

Dear Brother, In 1844 or about that time I wrote a letter in behalf of our Mission to Dr. Anderson, asking that we be authorized to print a translation of the Peshito Syriac Testament, with the Greek readings on the margin. I am very anxious to obtain a copy of that letter, as my letter book remains in Persia, I see no way but to ask you to have it copied & forwarded to me. The letter was intended as an argument for the Bible Society, though addressed to Dr. Anderson. I would not trouble you in this way, if it were not very important, that I have a copy of that letter to refer to.

Yours affectionately,

A. H. Wright.

Rev. A. H. Wright, M.D.

Poughkeepsie June 1. 1863.

Rec'd. June 3.

ans'd. " "

Poughkeepsie, N.Y. June 5, 1863.

Dear Bro. Chapin,

It was very kind in you to take so much trouble to find my old letter. I thank you for it all. I am now pretty well satisfied that the letter was addressed to the Bible Society's Committee at Dr. Anderson's suggestion; I especially, as you found one to Dr. A. from Mr. Halladay, on the same subject precisely as mine. I must of course apply at the Bible House.

You will greatly oblige me by sending me copies of the two letters you found on this general subject – One signed by all the members of the Mission, dated Broomiah, March 7, 1843. – The other signed by Mr. Halladay, & dated Jan. 1st, 1845. Also copies of Dr. Anderson's replies to these letters. The latter I desire as much as the letters themselves.

Asking you to excuse me for giving you so much trouble, I am truly yours,

A. H. Wright.

Poughkeepsie June 5, 1863.

Rec'd June 8,

ansd " 9

Send extracts from Dr A's letters to Apr. 30 1846 inclusive.

Poughkeepsie, N.Y. July 11, 1863.

Rev. S. B. Treat,

Dear Brother,

Yours of the 9th reached me yesterday. I will answer your questions in the order in which you put them.

1. It is my hope & expectation to return to Persia next season. It will be impossible for me to go this season, as we have but just finished Matthew in printing the Syriac Testament, & it would be hazardous for a family to start for Persia later than Aug. 1st.

2. Of the "medical necessities" of the Mission, I am not informed sufficiently in detail to speak positively. These will be found mainly, I suppose, in the female members of the Mission. Mrs. Cochran was expecting to be confined during the present month. Mrs Shedd also, I believe, has such an event in prospect, but when I am unable to say, though I think before the time Dr. Young could return to Oroomiah. Mr. Coan perhaps may know. But in case that event should not occur till a later day, this would not, in my view, be a sufficient reason for Dr. Y's return this Fall, if there are considerations why the question should be deferred. Mrs. Cochran's exigency will occur in his absence. While I was in Persia

several similar cases occurred, when I was absent from Broomiah. It was not deemed indispensible, that the regular physician should be present, when the call of duty was urgent elsewhere. At the same time, it is a great relief to the family & mission circle for a regular physician to be at hand. Mr. Labaree, you are aware, has a good deal of medical knowledge & some experience in practice.

3. If there were to be a Mission Station in Salmas, it would be undoubtedly for its interest to have a medical man connected with it, especially if he were a working missionary, or a physician with the true missionary spirit & qualifications. This is too obvious to require a word of argument. But to locate Dr. Y. there alone, if such be the plan, seems to me preposterous. I infer from the tenor of letters from Broomiah since he has been there, that with all the watch & care of his brethren to restrain & control him, his conduct has been such at times as to raise the question whether he is a help or a damage to the cause of Christ.

4. All the information I have in relation to the unanimity of the mission in passing the resolutions of Feb. 27 is contained in the following extract

from a letter from Mr. Cochran dated March 4. "Although the mail goes a day earlier than its time & I can only write a line, I will snatch a moment mainly to explain myself at least in reference to resolutions, that have gone to the Rooms, recommending Dr. Y's return to Oroomiah, in case you do not come, & to Salmas in case you do. The Dr. has been pushing for this in all manner of ways the last 3 months, & has made himself very agreeable to us all, & has as a man & a Christian won largely upon us. He cannot however even on so limited a trial avoid his moods. He latterly has asked for ordination, & the assignment of the Armenian fields to reside in Tehrân, & says to us, that if this is not allowed him he shall connect himself with another Society. This at least has been his talk the last month. The previous I believe he was talking of being physician to the English Embassy. What his plans will be when he gets home, I can't divine, but I wish you to understand I had no share in the resolutions passed, & was not at the meeting, being walled in at Seir with snows. Dr. Perkins was caught at the city, & finally had a narrow escape in getting up late at night."

"I wrote you in the Autumn, that it was the freely expressed opinion of all the voting members of our

Mission at least, that Dr. Y. had not the aptitudes for usefulness on Missionary ground. I have endeavored to be very guarded, & did not write till I had heard all express themselves as I stated. I have not seen the brethren since the vote, & know not what influenced them, but fear that it was not the real sentiment of the Mission that was expressed. Dr. Perkins told me, one said he should not wish to be associated with him in Salmas. Another said, if it were a question of his coming out de novo he could not favor it."

"But the Dr. sends a circular tonight, asking the qualification contained in the approval of his leaving before your return be erased, saying it will defeat his return. Whether it will be erased I cant say, as the Mission letter is written, & the messenger goes before the meeting today, as I suppose."

"It is an unpleasant office to oppose the Dr. but consistency, as well as apprehension of greater evils, should he return to Persia, lead me to write you my personal feelings on my individual responsibility, & I have no objection to its being seen wherever it will not needlessly

offend. I shall inform the brethren here what I have written you."

5. I cannot definitely answer the question, whether the result would have been the same, if all the members of the Mission — those on the ground & those expecting to be at an early day — had been present. Mr. Coan will answer for himself. Mr. Cobb is, I suppose, out of the question, as he does not expect to return to Persia. For myself I will say, that I have no personal acquaintance with Dr. Y. except that formed during 2 or 3 brief interviews at Constantinople where we met in 1860. My impressions of him were then favorable. But such has been the purport of letters from the brethren in Oroomiah during the last 2 years, that the resolutions of Feb. 27 took me by surprise. I cannot reconcile them with sentiments previously expressed. I do not hesitate to say that with the light now I have, I could not have voted for them. This perhaps is all you wish from me on this point. I will add, however, that I do not doubt the piety or medical skill of Dr. Y. but he does not appear to have the patience & self-control, necessary to prevent his bringing reproach at times upon the cause of Christ in view of the Nestorians. But

possibly he may have had a <u>second</u> <u>conversion</u>. That might account for the action of Feb. 27. —

6. I have no information of any change in the feelings of the majority in regard to Dr. Y's return since the action of Feb. 27. The only letter I have received, alluding to the subject, is that of Mr. Cochran above named.

Yours affectionately,

A. A. Wright.

Dr. Yeomans
P.S.

<u>Poughkeepsie July 11, 1863.</u>
<u>Rec'd July 14.</u>

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Poughkeepsie, N.Y. Aug. 12, 1868.

Rev. S. R. Worcester,

Dear Brother, Cannot the following blunders in the map of the Nestorian country in the late Annual Reports be corrected before another Report is printed? ?

Oblah,	near Lat. 38	Long. 45,	should be	Oolah.
Abbakh,	" " 38	" 44,	"	Albakh.
Buree,	" " 37	" 43	"	Duree.
Sideh,	" " 37	" 45	"	Sidek.
Zagloo	" " 37½	" 45	"	Nazloo.
Bubari	" " 36½	" 44½	"	Rubari.

Yours truly,

A. H. Wright.

Rev. A. H. Wright, M.D.,
Poughkeepsie Aug. 12. 1863.
Rec'd Aug. 14.

Poughkeepsie N.Y. Sept. 7, 1863.

Rev. S. B. Treat,

My Dear Brother,

Having work enough to do here in preparing the copy of our Syriac Testament and in reading the proofs, I do not propose to attend the meeting of the Board in Rochester, unless you shall think it desirable for me to do so. If for any reason you think that I had better attend, you will of course inform me.

Will you have the goodness to hand the enclosed letter to Mr. Gordon to be forwarded?

Yours affectionately,

A. A. Wright

Rec'd. H. de. Wright

Poughkeepsie Sep. 7. 1863.

Rec'd. Sep. 9.

Ans " 9

Poughkeepsie, N.Y. Oct. 19, 1863.

Rev. Rufus Anderson, D.D.

Dear Brother,

I hasten to comply with the request contained in your note of the 13th, which I found here on my return from N. Haven. Since Benjamin has been with me at this place, he has often alluded to Dr. Young, & to his course in Persia. He was with him there two years, as a medical student & assistant. He speaks well of him as a physician, but as ill adapted to Missionary life. He describes him as impatient, irritable & offensive in his bearing towards the natives, so much so at times as to make them very indignant. Once they were so excited against him, that another member of the Mission quieted them by assuring them, that he would leave the field at an early day. From what I have heard him say, I infer that he would be much surprised to learn that the Committee had concluded to send him back to Persia, regarding him, as he does, so eccentric & unreliable as a man, & his example as a Christian & Missionary so faulty. His relation to Dr. Y. has been such as to make him regard his course in as favorable a light as possible.

Yours offly A. H. Wright

Poughkeepsie, Oct. 19, 1863.

Rec'd Oct. 20.

ans Oct 20

Dr. Young.

Benjamin Olivier.

Poughkeepsie, N.Y. Oct. 23, 1863.

Rev. Rufus Anderson, D.D.

Dear Brother,

Though it is nearly a year now, that my time has been mainly devoted to the Syriac Testament, which the Bible Society is printing, I have continued to draw on Mr. Gordon for our family allowance as before, & have received nothing from the Bible Society except some extra expenses, incurred in going to New York to help on the work at the Bible House. With the family I have, you will not be surprised to know that the allowance from the Board does not cover our expenses, & this work being so much more protracted than was anticipated when it was entered upon, the question of my finances has become a more difficult one. Now might I not properly ask the Bible Society to allow me something for the service I am engaged in? Will you frankly give me your thoughts on the subject? And if they be favorable, what amount might I properly ask for? With any statement from you be expected by the brethren at the Bible House, in case I apply?

Yours affectionately,

A. H. Wright.

Poughkeepsie Oct. 23, 1863.

Rec'd. Oct. 26.

Ans'd. Oct. 28

To Pres't. Lincoln

Poughkeepsie, N.Y. Oct. 29, 1863.

Rev. R. Anderson, D.D.

Dear Brother,

I am not quite sure that I understand the purport of your letter of the 28th just received. Is it that I apply to the Bible Soc^y for all my expenses, since I have been wholly employed on the Syriac Testament, & in case they are granted, that I shall return to Mr. Gordon the amount received from him for that time? Or do you mean that I apply only for the excess of my expenses over the amount received from Mr. Gordon?

It was at Mr. Treat's suggestion, that I made no application to the Bible Society, but continued to draw on Mr. Gordon. After receiving that suggestion from him, last Spring, I informed Mr. Rowe, whose business it is to bring such matters before the Com^e at the Bible House, that I did not propose to ask the Society for any thing except for extra expenses I might incur in going to Syr. to help on the N. T. work at the Bible House.

Yours affect^ly,

A. A. Wright.

Poughkeepsie, Oct. 29, 1863

Rec'd Oct. 31

Ans'd Oct 31, 1863.

Poughkeepsie, N.Y. Dec. 14, 1863.

Rev. R. Anderson, D.D.

Dear Brother,

We are drawing to a close of the Syriac Testament — expect to finish the last of this month or early in Jany. Our Mission wish the Psalms to be printed in the same way, if the work can be done without detaining me in this country. The Psalms will take from one to two months. For my own part, I would prefer to start for Persia in the early Spring, but regard for the interests of my family suggest, that we defer leaving till July or the 1st of Aug. Then our long, hard land journey will fall in the most favorable season for traveling. Another consideration has weight with us. Our daughter Lucy will probably accompany us — such seems to be the Lord's will at present — & she ought to remain at South Hadley to as near the close of the Seminary year as may be. She will be obliged to relinquish her cherished plan of graduating there.

Her going with us will smooth the way for the return of her mother, & her services will be valuable in teaching our 3 younger children, to say nothing more.

Do you approve of the Bible Society's going on with the Psalms as soon as the Testament is done?

Your counsels as to the question of Lucy's going with us I shall highly prize.

Yours affectly,

A. A. Wright.

Poughkeepsie, Dec. 14. 1863.

Rec'd Dec. 16.

Ans'd Dec. 17. 1863.

Poughkeepsie, N.Y. Dec. 30, 1863.

Rev. Rufus Anderson, D.D.

My Dear Brother,

Yours of the 17th inst. would have been answered before, if I had not been absent some days last week in New York.

I have fully considered the reasons for our earliest return to Persia, and while I appreciate the feelings of the Missionary families there without a physician, I still think that duty to my family requires that we should take the most favorable time of the year to make the journey and to reach Oroomiah. The experience of the party, which reached there in June 1860, is a warning - Bro. Thompson in his grave, Mrs. Thompson and Miss Beach invalids in this country, and Miss Crawford, though still in Oroomiah, with indifferent health. The manner, in which they made the journey, perhaps as much as the time of reaching there, accounts for the sad results.

The question of printing the Psalms has nothing to do in determining the time of our departure. The safety and comfort of my family alone determine it.

I have read Mr. Labaree's letter relative

to Mr. Ambrose. His removal from the Missionary field I thought at the time of his return was hasty. Both he and the Mission were taken by surprise, when Dr. Young moved the resolutions advising that measure. So I am informed by a member of the Mission, who was in Oroomiah at the time, but now in this country.

I fully agree with all that Mr. Labaree has written of Mr. Ambrose as a Christian — of his piety, humility, conscientiousness, unselfishness &c. Indeed in all these respects he was a remarkable man, and it would not be easy to say too much in his praise.

He was a great sufferer from dyspepsia, a disease which he carried with him to Persia. His often cast a gloom over him, and at times injuriously affected the movements of his mind.

Mr. Labaree's allusion to Mr. Ambrose's influence on the policy of the Mission I do not fully understand. It must refer mainly to something which occurred after I left Persia.

Mr. Ambrose was a man of decided views, and fitted in some respects rather to commence labors among a heathen or unevangelized people

than to enter into and carry forward the labors of others. Though not a self-willed man by any means in an offensive sense, he was so constituted, that he found it more difficult than some men to embrace or act out the Apostle's idea of being all things to all men. When he took a stand, there he stood, whatever the varying circumstances around him might be. This resulted from his mental constitution and was no drawback to the liveliness of his Christian character. While he maintained his position firmly, it was in all humility and kindness — at least so far as I ever saw.

Before taking any measures to reconsider the case, it would be expedient I think to learn the views of the brethren in Broomiah. You are aware that I left Persia a year before Mr. Ambrose was advised to return to this country. What transpired in the Mission during that year, the brethren on the ground know of course better than I do.

With our united regards to yourself and Mrs. Anderson, I am truly yours,

A. H. Wright.

Poughkeepsie Dec. 30, 1863.

Rec'd Jan. 1, 1864.

[illegible] Feb. 15 [illegible]

Case of Ambrose

[illegible] Ct.

Poughkeepsie, N.Y. Feb. 15th, 1864.

Rev. Rufus Anderson, D.D.

My Dear Brother,

As the time draws near for us to make arrangements for our return to Persia, I find that obstacles exist to the return of my family of so serious a nature, that I am forced to consider the question whether I ought not to go without them for a time. What those obstacles are, I will not now take the time to detail to you. Suffice it to say, that they are very great, & such that I do not see any prospect of their being removed.

For myself I earnestly desire to return to the field, & the question I wish to ask you now is, What you think of my going alone for a limited time, say two years, with the understanding that I remain longer, if the circumstances of my family be such at the close of that period as to admit of it. The main objection which the Prudential Committee would have to this course, I suppose, would be the expense of the journey, with the prospect of perhaps only two years of labor; but, going alone, I could make my expenses comparatively small.

Will you favor me with your thoughts on this

question as a friend, & not as a Secretary, if you can make such a division in your acts. For some time now, I have been perplexed, often painfully so, in trying to ascertain what the Lord would have me do. My prayer day & night has been, Lord, "guide me with thy counsel."

Yours affect^ly

A. H. Wright.

P. S. My work on the Syriac New Testament & Psalms will be completed in the course of a few weeks.

Poughkeepsie, Feb. 15, 1864.

Recd. Feb. 17.

Ans. Feb. 17

Poughkeepsie, N.Y. Feb. 26. 1864.

Rev. R. Anderson, D.D.

My Dear Brother,

You desire a fuller statement of my plans & reasons. Until recently I have expected that my family, with the exception of Kittie, would return to Persia with me, though I have observed on the part of my wife all along a strong feeling, that our children ought not to be taken back to that country. Since it was proposed that Lucy accompany us to teach the younger children, I have thought that the prospect did not seem so forbidding to her. Still she has never become reconciled to the measure, & whenever I have tried to talk with her on the subject, the result has been a gush of tears & great distress of mind. I did not, however, give up hope, thinking that the Lord would prepare the way, if it were his will that my family should go with me. But of late the difficulties thicken instead of clearing away. No home offers for Kittie, & she is keenly distressed at the idea of being left alone, & the more so as her health is by no means good. On this account she has not returned to South Hadley this year. She needs a mother's care. Another fact makes my wife shrink from returning to Persia. While her general health is good, she suffers from stiffness of the knee joints, so as to be almost

wholly unable to rise alone when seated on the floor. To travel on horseback & live in native houses or in tents, as we do on the land journey would be extremely difficult for her. Still the great difficulty in the way are the wants of our children. John Henry is now 12 & needs the stimulus of a regular school. Sarah & Mary will soon be of an age to need the same.

If I go without my family, I would prefer to leave in the Spring. If Bro. Coon & family should return this season, perhaps you will think it desirable for me to accompany them. He spent a night with us last week, & was in doubt as to the time of his return, & he had received no intimation on the subject from the Missionary House.

Yours very truly,

A. H. Wright.

Poughkeepsie, Feb. 26, 1864.
Rec'd. Feb. 29.
Ans'd. March 3, 1864

Poughkeepsie, N.Y. March 3, 1864.

Rev. Rufus Anderson, D.D.

My Dear Brother,

There is no longer any doubt in my mind, that it is best for my family to remain in this country, & for me to return to Persia for a time. The case has become clearer since writing you the other day.

The question now arises, when shall I go? If you think it important that I start as soon as possible, I could probably be ready in April, say toward the last of the month. As yet I have made no preparations, deeming it expedient to go later in the season, if accompanied by my family.

In arranging for my family after I leave, the financial question comes up. You of course have a usage in all such cases, & can readily inform me what pecuniary aid I may expect from the Board. Lucy is now 18. She has another year to spend at South Hadley before graduating. Catherine is 17. Her health will not allow her to return to South Hadley. She must do the best she can here. John Henry is 12, going on 13. Sarah is 10. Mary is 7.

Mrs. Wright joins me in kindest regards to yourself & family.

Yours affect^ly,

A. Wright.

Poughkeepsie March 3.
1864.

Rec'd March 5.

Children ✓

Ans'd March 17, 1864.

Pub. Cal

$5,000 Bills
Write a such
Nurse -

Poughkeepsie, N.Y. March 15th, 1864.

Rev. R. Anderson, D.D.

Dear Brother,

I returned from South Hadley last night. While there after seeing Lucy, & talking with her about going to Persia, it seemed to me to be a call from the Lord, & my own mind was made up that she had better accompany me. Today I have gone over the subject with Mr. Wright, & relatives whose opinions have weight with us, & the conclusion to which we have come is, that she go with me, if the Bd. Com. give their approbation, as you thought they no doubt would. She will come here next week, & we will make preparations for the journey as rapidly as we can. It will probably be five or six weeks before Lucy can be got ready.

It was affecting to me to find Lucy's heart yearning so much to do something for the spiritual good of Nestorian women.

In haste, but truly yours,

N. A. Wright.

Poughkeepsie, March 15, '64.

Rec'd March 17.

Ans'd March 17, 1864.

Poughkeepsie, N.Y. March 19th, 1864.

Rev. Rufus Anderson, D.D.

My Dear Brother,

Yours of the 17th inst. reached me last night. As to the financial question, you kindly invite me to write with the "utmost freedom". I will do so. I have engaged board here for my family of five persons from the 1st April at $17 a week, washing & fuel extra. These are the lowest terms possible in this place. To keep house would cost us more, we are assured by those who have experience. My family might live for somewhat less in Whitehall, Mrs. Wright's native place, but there is no school in that place, which Kittie could attend, & none suitable even for John Henry. Here the educational advantages are all we could desire. The four children are at good schools, & at no expense for tuition except a trifle for John Henry. This results from the kindness of different teachers to us as a missionary family.

Mrs. Wright's mother resides here, & other friends, among whom my wife would be far more comfortable in the absence of her husband than in Whitehall.

For clothing &c. I make no estimate.

Poughkeepsie, March 19. 1864.

Rec'd March 21.

In Brooklyn, if the expenses of living be not higher than when I left them, I think Lucy & I could live for $500 per year, perhaps for something less.

We have some private means, which we expect to draw upon, & the interest & aid of kind relations will not fail us in future, we trust, as they have not in the past. At the same time it is not pleasant to be obliged to fall back upon them very often.

Last year you informed me that I would be entitled to a refit. Going without my family, I shall not need so much in that way, though I shall require something. Lucy will of course need some outfit. I am not enough posted in your mode of procedure to know, whether a definite sum is allowed in such cases or not. Any thing in this direction can be done more economically here than elsewhere.

If the above statement be not all you desire, please inform me, & I will hasten to supply any deficiency.

Very truly Yours,

A. A. Wright.

Poughkeepsie, N.Y. March 23d, 1864.

Rev. Rufus Anderson, D.D.

My Dear Brother,

Yours of the 21st was received last night. I supposed that you had a usage which would make it easy for you to determine the pecuniary question in our case. That usage I supposed related to an allowance for missionary children in this country. I regret that my misapprehension should have occasioned you so much writing.

You allude to my coming to a "full understanding with friends" as to what aid we may expect from them. My experience is that it is difficult to come to such an understanding beforehand. They come in with their assistance in a time of emergency rather than stipulate a definite sum in advance. Hence the embarrassment in a case like the present.

My impression now is, that $200, in addition to the salary of $650, will carry us through the year. Supposing I can live in Persia on $400, $450 will be left to be supplemented by private means for the support of the five members of my family in this country. But rather than have you establish a precedent in this case, which may be troublesome to you hereafter, I would prefer to let the matter rest as it is, trusting that the Lord's ravens will

bring us wherewith to cancel any debt, which may exist at the end of the year.

I remain Yours very truly,

A. A. Wright.

Poughkeepsie, March 23, 1864.

Rec'd March 25.

Ans'd, March 30

✓ Pd. Cash

Poughkeepsie, N.Y. April 9. 1864.

Rev. Rufus Anderson, D.D.

Dear Brother,

Yours of March 30th I found here on my return from New York.

We are busy in preparing for our departure. There are two reasons for delaying it till the last of May or the 1st of June. 1st My family are obliged to move to another boarding-place, & they cannot make the change till about the middle of May. I ought to aid them in moving, & it would be a satisfaction to see them settled before going away. 2. By leaving about the first of June, our land journey & arrival at Oroomiah will fall in a more favorable season than if we were to leave at an earlier day. It would not be possible for us to reach Oroomiah before the warm season, & to make the land journey & reach there right in the midst of it would be unwise.

In your letter you speak of wishing to see us off, if possible. Some time since Rev. Mr. Wheeler, the Pastor of the Presbyterian Church in this city, expressed a desire that one of the Secretaries of the Board would visit the place, & await of the accession

of our departure to make an impression for the Missionary cause. Today he has alluded to the subject again, & he desires me to invite you, to urge you even, to do so. He suggests the last Sabbath that we should spend here, perhaps the last Sab. of May. Allow me to suggest that you might give an account of your visit to the Sandwich Islands with good effect. If you come, Mr. Wheeler will leave it entirely to yourself — how to occupy the day.

Mrs. Wright joins me in kindest regards to yourself & family.

Yours affectionately,
A. A. Wright

Rev. Chauncey Eddy

Poughkeepsie, Apr. 9, 1863

Poughkeepsie, N.Y. April 15, 1864.

Rev. Rufus Anderson, D.D.

My Dear Brother,

Mr. Wheeler heartily approves of your programme for the last Sabbath in May in every particular. He thinks that the services of the morning can be so arranged, that you can have 30 or 60 minutes as you propose. Possibly it may be thought best to have the second service in the evening instead of the afternoon.

Mr. Perkins has requested me to visit his wife before leaving the country. The last of next week I propose to go to Vermont to make a hasty visit to my relatives there, returning perhaps the following week by way of Boston to see Mrs. Perkins. I do so, supposing that we shall sail from New York & that the only opportunity I shall have to see Mrs. Perkins will be during this visit to New England.

Truly Yours,

A. A. Wright.

Kingsbarns, Aber. 15, 1864

Rad aber. 18, 1864

Poughkeepsie, N.Y. May 12, 1864.

Rev. R. Anderson, D.D.

My Dear Brother,

Mr. & Mrs. Loan propose now, if Lucy & I will defer our departure two weeks, to accompany us. We were making our arrangements to leave by the Steamer of June 4th. They think that they can be ready by the 18th. Had we better wait for them? The reasons for waiting are - 1. Economy in traveling - both on the voyage, & land journey - especially the latter. 2. It will be pleasanter & safer to go in company. 3. Bro. Loan desires it, as he has some special solicitude on account of the health of his wife. It is my impression, that if our Mission could be consulted on the question, they would advise us to go in company, if we could do so by waiting only two weeks.

Yours truly,

A. A. Wright.

Poughkeepsie, May 12. 1864.

Rec'd May 13.

Ans'd May 14.

Poughkeepsie, N.Y. May 24, 1864.

Rev. R. Anderson, D.D.

Dear Brother,

Mr. Wheeler requests me to write you, that he will arrange for your accommodation here at the "Gregory House", to which a carriage will bring you from the Depot. I will meet you at the Depot, if you will inform me by what train you will arrive. You can leave Springfield by the 12:15 train, & come by Chatham & Hudson, reaching here about 7 o'clock in the evening, without detention of more than a few minutes anywhere.

In haste, but very truly yours,

A. H. Wright

Poughkeepsie, May 24, 1864

Rec'd. May 26.

✓

N. T. & Order
in Green

Rev. A. H. Wright M. D. 358

Rec'd June 10. 1864.
ans'd. " " "

Orange, N. J. June 8, 1864.

Mr. E. N. Chapin,

Dear Sir,

Can you inform me what is the postage on newspapers from this country to Constantinople? The editors of the N.Y. Spectator, for which I wished to subscribe, wrote me the other day, that the postage would be 6 cents a number, much more than I supposed was the usual charge. Mr. Leaue informs me that the charge on the N.Y. Observer, for which he has subscribed, is only about 2 cents a number.

Does your list comprise all the papers sent to Oroomiah? Or may there be some sent, which were not ordered through the Missionary House, but by individ

nals directly from the publishers.

Yours very truly,

A. A. Wright.

Address me at Poughkeepsie, N.Y.

Constantinople, August 6th, 1864.

Rev. Rufus Anderson, D.D.

Dear Brother,

We had a prosperous journey to this place, reaching here the 29th ult. We came from Paris by way of Strasburg, Carlsruhe, Stuttgard, Ulm, Munich, Salzburg, Vienna & the Danube, a route by which this city can be reached in 6 days from London, & if no stops are made on the way, the expense is no more from Liverpool ~~here~~ than it is by way of the Straits of Gibraltar, except for food, & this is furnished on the steamers by the former route. Taking a 2d class through ticket the expense is even less. Mr. Coan & family had a short passage reaching here two days before us. We leave today for Trebizond.

You of course are fully informed of the important events which are transpiring in this Capital, affecting Protestant Mohammedans. They cannot fail to affect us in Persia. The 3d inst. I called upon the Persian Ambassador to the Porte to have my passport visèd. In the course of conversation he said, "Do you make Protestants of the Persians?" I replied, "Our labors are mainly among the Nestorians." "Very well", said he, "no matter for that — but you must not make Protestants of the Persians [meaning the Mohammedans]. Do you know what they are doing here these days",

alluding to the imprisonment of Turkish converts. I replied, in the affirmative. He added, "you must be on your guard. Persia is not like Turkey", meaning, I suppose, that there was less religious liberty there than here.

"The rulers take counsel together" —

Every joins in Christian regards to yourself, & with affectionate salutations to the brethren at the Missionary House, I am yours in the Gospel,

A. H. Wright.

Rec'd Jan 21, 1863 —

Rev. H. A. Wright, Constantinople, Aug. 6, 1862.

Rec'd Aug. 8

Sub. 2.

Paris, July 19, 1864.

James M. Gordon, Esq.

My Dear Brother,

We are thus far on our way, having met with nothing but the loving kindness of our Heavenly Father. Day after tomorrow we propose to proceed by the Danube on our way to Constantinople, reaching there probably in advance by several days of Mr. Logan & family. We have remained some days longer in London & this place than we should have done, preferring to spend the time thus to waiting in Constantinople.

Two services were held on each of the two Sabbaths we were at Sea, preaching by Rev. Mr. Johnston, a Presby. Minister of Belfast, Ireland, Rev. Mr. Sullivan, an Episcopal Minister of Montreal, & myself. The two Sabbaths we were in London, we attended the services of Mr. Spurgeon, Dr. Cummings & Dr. Hamilton. We made the acquaintance of good Mr. Ranyard, the head of the Bible-Women enterprise, & had much pleasant converse with her. She was much interested in Lucy, & took special pains to give her hints & information, which would be useful to her in her future work. Mr. Jones, Sec^y of the Turkish Miss. Aid Soc^y, was absent from London most of the time we were there. When I met him I did not fail to emphasize the pecuniary wants of the Board.

Rev. A. H. Wright
Ans'd Jan 21, 1865
Aug. 6, 1864

The evening of the 4th we spent at Mr. Adams' with a large company of Americans. Here I have seen Mr Dayton, who made many inquiries of our work among the Nestorians. The Persian Ambassador in London I called upon, but he was away at Brighton. I regretted it the more as he was a friend of our Mission, having been sent to Oroomiah some years ago by the Persian Govt to inspect our operations, & having rendered, as we have reason to know, a favorable report. The Persian Ambassador here I have seen & dined with. He is fully posted on the subject of our Mission — is profuse in his professions of friendship, & proposes to write to his superiors favorably of our work. But his words are too many to be relied on.

We wait anxiously for reliable news from America. Painful rumors are afloat here, & the Americans we meet with are in great solicitude. At the American Chapel on the Lambeth Dr. Butler preached an excellent sermon on casting our care upon the Lord.

I have written to you rather than Dr. Anderson, as you requested me to "report progress." Mrs joins me in kind est regards to yourself, & with the same to the brethren near you,

I am yours truly, A. H. Wright

Oroomiah, Aw. 1864.

Rev. Rufus Anderson, D.D.

Dear Brother,

The 28th of September, the day of our arrival from America, we can never forget. Our long journey was safely over, & we were again in our field of labor, gladly welcomed by the Missionary families and native brethren, with invigorated health. We reached Trebizond from New York in 25 days of voyage and travel, and from Trebizond to Oroomiah we were 33 traveling days, the former distance 7000 miles or more and the latter only 600. Such is the difference between the East and the West, in spiritual, as well as in material progress. But the wave of Western civilization is moving Eastward. Tehreen, the Capital of Persia, now is in telegraphic communication with all the great capitals of Europe, and also with Bombay, India. The Shah communicates in the same way with his army on the North-Eastern frontier, and with most of his Governors in the Provinces.

The joy of our arrival was much alloyed by the numerous deaths, which had occurred during our absence, both among our Nestorian and Mohammedan friends. It was painful to witness the vacant places of so many

with whom we had held friendly converse in former years. But of most of our Nestorian friends, who had departed, we have a good hope that they slept in Jesus.

I was sadly impressed by the marks of sorrow on many of our Nestorian friends, occasioned by sickness, poverty and famine. Their lot is a hard one, and calls for the tenderest sympathy. It would be a satisfaction to be assured, that though their outward man perish, their inward man is renewed day by day.

Of the work of the Lord, I have not seen enough yet to enable me to speak with confidence. The Monday following our arrival was Monthly Concert, when a large body of native brethren assembled as is their custom on that day. It was pleasant to unite with them again in prayer and praise. In the evening several young men were ordained to the work of the Ministry. The native helpers in the city and surrounding villages have long been in the habit of meeting every Saturday afternoon at the houses of each other for prayer and Christian conference. Three of these meetings I have had the pleasure of attending. They are seasons of spiritual profit to the helpers, and I found it good to be with them.

the same practice prevails in other parts of our field.

Two Sabbaths I have been in the village of Geog Papa, one of which was a communion Sabbath. It was an occasion of tender interest. The brethren there are walking in harmony, and the truth is prevailing over error. The old superstitions are fast dying out. It is now several years that the daily service in the church in the ancient Syriac language has been discontinued, and the communion is no longer administered to any except the hopefully pious. The leaven of the Gospel in a sense thus pervades the whole lump.

The Female Seminary was opened two weeks ago. My daughter, Lucy, is associated with Miss Rice in the instruction of the pupils, and has entered upon her duties. Miss Crawford's health continues such as not to allow her to teach with regularity. As she is able, she goes out to the villages on the Sabbath and meets the Nestorian women.

The pocket edition of the Syriac New Testament, printed in New York by the American Bible Society, is much admired by the people. The prospect now is that many copies will be sold, though on account of the poverty of the people, our books do not find as ready a sale as we could wish.

We found the missionary circle in the enjoyment

of a comfortable measure of health with the exception of Miss Crawford. Mrs. Rhea has had a severe attack of ophthalmy since our arrival, but has entirely recovered from it.

We are greatly encouraged by the intelligence that you close the financial year without a debt. Verily it is of the Lord, and we praise his holy name. We might surely to labor & pray with a firmer confidence in his power & readiness to bless our efforts in the cause of Christ. As the hearts of Christians in our native land are in his hands & he disposes them to give freely to advance his cause in the world, so are the hearts of these multitudes ~~in~~ around us in his hands, and he can turn them as the streams of water are turned. The Lord helping us, we will try to labor and pray in the exercise of a more simple faith, for verily our God is faithful and good. His word, as ministered by his servants, will not return unto him void.

Yours affect^ly, A. H. Wright

P.S. Dr. Perkins desires you to correct the following errors in his memorial discourse, forwarded to you last month. Miss Fiske was born in 1816 & not in 1817, as stated in the discourse. She was 26 years old, when she engaged in the Missionary work, & not 25. She reached Oroomiah June 14, 1843, & not June 13th. Mr. Perkins had no record of these dates.

Oroomiah, Nov. 30, 1845.
Rec'd Jan. 31, 1846.

Andover March 4th 1862.

Rev S. B. Treat

Dear Sir,

Yours of March 1st, was received yesterday, and I would have replied to it immediately had I not hoped to hear from my husband to-day. I expect him back here some time in the course of the week, as he expects to meet his appointment in Haverhill next Sabbath. When he left I think he had no engagement beyond that time, & I think I may safely say that he will be able to go to Lawrence the Sabbath after. I would send to Doct W. & get a reply, but I presume he will be here soon himself.

We hear that our daughter in whose account he went is improving.

My regards to Mrs Treat

Yours sincerely,

Catherine M. Wright

Mrs. C. Mc. Wright

Andover March 4. 1862.

Rec'd. March 5.

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Po'keepsie July 9th 1864

Rev. Dr Anderson,

Dear Sir,

Just before my husband left he took from my Photograph Album the picture of yourself which you so kindly gave me sometime ago; & told me to write & ask you for another, as he thought you would be willing to give me one. I would like one very much indeed. I was very unwilling to let him take it, as I considered it my property, but with the hope of procuring another, I consented. As I was writing to Mr Gordon I took the liberty of addressing you.

My kind regards to Mrs Anderson & your daughter Mary.

Very sincerely yours.

Catherine M. Wright.

Mrs. C. M. Wright.

Poughkeepsie, July 9, 1864

Rec'd July 11, 1864

Ans. Oct. 23, 1865

Photograph requested.

Rev. R. Anderson D.D.
Boston.

Poughkeepsie April 12th 1865

Rev. R. Anderson D.D.

Dear Sir.

Your kind letter so full of sympathy for me & my children was received some time ago. When it first came I did not feel as if I could write a letter to any one so stunned & overwhelmed was I, with the blow which had crushed me to the ground..

I have delayed until this time in order to send Lucy's letter for your Journal: I had sent it to New York for the friends there & they kept it much longer than I intended. From her letter you can learn much better than I can tell you her views & feelings in regard to her future..

While for the sake of Miss Rice & the mis-

ionaries in Oroomiah I would like very much to have Lucy remain where she could be so useful. I felt as if duty to her family called her home. You are perhaps aware that Kittie our second daughter is in miserable health, & I have been exceedingly anxious & troubled for her during the last five months & sometimes I have felt as if I must have her father here; my Father has seen best to take him & now I lean upon my child. Kittie has been in a very singular state, sometimes I have feared for her mind she is much better now than she has been, but very far from well. I think Lucy's coming home would be a great blessing to her. We shall need also Lucy's assistance toward the support & education of the family; though I have something from my father's estate, it will not go far in these times: Lucy is fitted to teach & will expect to do so.

All the family are very well except Kittie & all are in very good schools.

We are expecting to commence housekeeping very soon. before we heard the sad intelligence we had concluded to keep house & I had written to my husband to that effect. When the blow came I thought I must give it up but on considering the matter, found that it was best to go on as we had proposed. The children unite with me in kindest regards to yourself & Mrs Anderson.

Yours sincerely

C. M. Wright

Mrs. L. M. Wright.

Poughkeepsie, April 12. 1865.

Rec'd April 14.

Lucy ✓

Mrs. C. M. Wright, 365
Poughkeepsie, May 18. 1865.
Rec'd May 22.
Ack'd May 24.
Pd. W

Po'keepsie May 18th 1865

Rev H. N. Cobb.

Dear Sir.

Yours of May 10th was rec'd last week. I have waited some days to reply, to talk with friends on the subject of allowance for the children. I would like very much to have you write for me or attend to it in New York, as I so much shrink from doing new business with strangers.:
On thinking & talking the matter over we have concluded that I had better ask for $80 a year for Johnnie & $60 each for Sarah & Mary making $200 total; perhaps this year as Kittie is only now 18 the Board would allow $50 for her. I need more now ~~this year~~ than

I shall another year, as we are just commencing housekeeping it is quite common for a grant to be given to the widow, but I do not wish to ask for that at all & shall be very well satisfied if I can receive the amount stated, it will help me along very well.

Johnnie said yesterday that he had heard from Benjamin in the Hospital at Nashville Tenn, his teacher was to tell him more of him to-day.

My love to Mrs Cobb.

Yours sincerely
C. M. Wright

80
60
60
50
$250

Mrs. C. M. Wright 366

Po'keepsie June 3. 1865.

Rec'd June 5.

Pamphlets ✓

Po'keepsie June 3d 1865

Rev R. Anderson D.D.

Dear Sir.

Yours of the 24th was rec'd last week & I should have answered it sooner, but I waited to receive the copy of the Laws & Regulations, which has not come, of which you spoke to acknowledge them both at the same time. I feel greatly obliged to the Com. for granting my request.

It is a month to-day since we heard from Lucy, when she wrote she was better in health than she had been, but much cast-down on account of Kittie's health. She had just then heard of my anxiety for her.

I shall be very happy to receive the photograph when-ever you can send.

it. We are now very pleasantly situated keeping house & I hope Kittie's health will improve.

Very truly yours
C. M. Wright

Rev. R. Anderson D.D.

Poughkeepsie Oct 30 1865

Rev R. Anderson D.D.

Dear Sir.

I was made happy last week by the receipt of a letter which contained your photograph. Allow me to express my thanks to you for remembering me in this way. I have often wished for this picture & feared that I might never get one. The likeness is a very good ~~one~~ one & I shall prize it very much. It would give me great pleasure to see the original at my cottage. & may I not hope to do so? We are very much blessed as a family with health. Hettie has improved very much & is now absent from home. Lucy I trust will soon be able to commence teaching at Vassar College. My kind regards to Mrs. Anderson & Miss Mary.

Very sincerely yours
C. M. Wright

Mrs. C. M. Wright

Po'keepsie, Oct. 30. 1865.

Rec'd Nov. 1.

Po. Keepsie Feb 10th 1868

Rev. N. G. Clark D.D.

Dear Sir.

Mr. Wheler tells me that you are expected to be here the first Sabbath in March to preach at Mr. Andrus' ordination. I write now to ask you to come directly to our house & stay with us. It will give us great pleasure if Mrs Clark would accompany you. We hope you will make your arrangements to stay here at least Monday and go out to Vassar College.

Mrs. C. M. Wright.

Poughkeepsie, Feb. 10. 1868.

Rec'd Feb. 12

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Poughkeepsie Feb. 19th. 68

Rev. N. G. Clark D.D.

Dear Sir:

I rec'd your letter last evening. We shall be very happy indeed to see you this week instead of next. I did not know of the change of day until after I had written you.

Very truly yours
C. M. Wright

Mrs. C. M. Wright.

Poughkeepsie, Feb. 19. 1868.

Rec'd. Feb. 21.

Mrs. C. M. Wright 370
Poughkeepsie, Jan. 22. 1869.
Rec'd Jan. 25.

P. keepsie Jan 22d 69

Dear Dr. Clark

You will excuse my writing again to you but on receiving the draft which Mr Ward sent. I felt as if I could not help writing to you to thank you with all my heart for it. You can hardly imagine what a burden has been lifted from me particularly & from all of the family; all the children rejoiced when I told them, & the general

exclamation was "Now we c
pay all our debts".
I trust we men will get in
just such a predicament ag
I am exceedingly obliged for th
Report & the papers which you
kindly sent. I shall lend & ~~ci~~
circulate them & hope that we
may hear from a ladies socie
I will not trouble you with any
more but thank you again - I
think I have not told you tha
Kittie is teaching, has four scholar
in private families. We are all
very well. Our love to Mrs Clark -

Yours truly C. M. Wrigh

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Mrs. E. M. Wright
Rec March 8th 69

Poughkeepsie March 5th 69

Dear Dr. Clark

I rec'd this morning a letter from you making some inquiries about Lucy and her whereabouts. I am happy to say that she is now at our house in Poughkeepsie & expects to stay home with us until fall at least. She wishes me to express her thanks to you for the kind interest manifested in her. She came to us last Saturday from Chicago & has been intending to write you, but her eyes are troubling her more than usual & now I will write for her. She is pretty well, seems

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Mr. E. M. Wright
Rec March 8th 69

Poughkeepsie March 5th 69

Dear Dr. Clark

I rec'd this morning a letter from you making some inquiries about Lucy and her whereabouts. I am happy to say that she is now at our house in Poughkeepsie & expects to stay home with us until fall at least. She wishes me to express her thanks to you for the kind interest manifested in her. She came to us last Saturday from Chicago & has been intending to write you, but her eyes are troubling her more than usual & now I will write for her. She is pretty well, seems

to be tired all the time. I hope the quiet & rest here will do her good -

And now with reference to the amount she will need for her expenses; we had talked the matter over before your letter came & she thought she would ask for $200 for the coming six months, with the expectation of asking more at that time if she should need it - of course she will not need the whole of it now -

Mr. Mitchell sailed on Wednesday of last week. He seemed to be very hopeful with regard to the voyage & the benefit to his health -

We are all of us as well as usual. Kittie has been teaching 4 little girls during the winter & now she is planning to open a small school on the Kindergarten plan in April

in our dining room for the first time. John is very busy preparing to go to college in the Autumn. he expects to enter Dartmouth College — With our kind regards to Mrs Clark —

Yours truly

C. M. Wright —

Could we only stay & pray & we could feel that God was alone. We
are gathered in Mrs. Cochrans parlor but one
and he, my precious father, is
in heaven. It seems so lonely
and desolate there that I
cannot stay with them.
So the whole of Persia seems.
Christ has been very gra-
cious in never forsaking me
but oh. He has afflicted
me sorely. After a short
illness of twelve days my

father "went home". He had
broken his alabaster box on his
home and family and now
receives his Master's "Well done"
I need not tell you how c
my dear Mary the blow has been and
desolate it has left me. Three
weeks ago he was taken
sick and we watched him with
intense anxiety. But all was
of no avail, his weary spirit
found rest at last. When I think
of this joy I would not call
him back & can almost rej
but then my thoughts turn to
mother, brother & sisters & don't
you wonder that tears blind
my eyes & I cannot see his

his. Oh it is so bitter a trial.
but I know & try to feel that
he doth all things well. And
now my dear father, I must come
to the dreadful reality. I am
alone in a foreign land. The
father for whom I came and
now he is gone and my heart
turns with a terrible yearning
to my dear widowed mother.
My instinct is, to fly right to
her but the roads are impassa-
ble now and I must await
a letter from her & Ron. Of course
Cecil helps Mrs Rice & shall
find employment for some
time to come. Indeed my
heart turns much more strongly

towards home than it does
the school here. My brother
sisters are to be educated & I am
help them. It seems quite c
in my mind that my fir
duty is to them. Then I feel
that as yet I am too young
to stand here alone. I don
for my father to leave m
He has peace with change th
are now. As to my going
home this spring or coming
the longer I stay here
the more this life will
seem to me. But I am
want to do just as I
am led & do every thing
say "Thy will be done". It is

Moses Lucy M. Wright
Sailed Jan 14th 1865.
Rec'd Moore 22 1865
Rec'd Aug 30 1865

Rev. Dr. Anderson

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Monday
June 11th

Dear Sir

Your letter of the 7th was duly received with a check for $200. I have been & I fear shall be delayed in procuring my outfit by waiting the result of Dr. Perkins & Mr. Labaree's efforts. For if they assistance came in clothing it might only duplicate that part of my outfit already provided, but as Dr. Perkins wrote me that he hoped it would be in cash, I have ventured to engage the necessary clothing which (with the exception of under-clothing) I have procured for less than $50 as they were almost all furnished at cost by the kindness of my tailor. I shall consult with Dr. Perkins ~~before~~ & get his

opinion & advice before I take ad-
-vantage of your permission to
apply to you for the necessary Bo
& Instruments for the Mission —
One other point Sir - I wish to
mention - it is this — although
as Demr. of Anatomy & Pro-sector
of Surgery in this Institution, I
have had rare opportunities for
Medical & Surgical practice,
yet in the department of Mid-
-wifery I have not had any prac
I have of course studied it out of bo
heard it lectured upon, & imitated
by models, Mannikins & Pictures
- but it would be much more satisfact
to me if I could have an opportun
of actual practical experience
for a week, or a few days even
I can get per passes through the
large New York Hospitals with
trouble in fact they have been o

time subsequent

to me through Dr. Stevens of N. Y. & from Dr. Childs (who was recently connected with Bellevue Hospital) I should also have time enough to manage it very well — but money is the sinew of travel as well as war & I should not be able very well to take it out of the $200 I have to get an outfit with. I need not enlarge to you on the benefit I should derive from such a visit or how much it would increase my confidence & skill as an accoucheur. & it is of course not for me to do more than lay the matter before you to take what action you think best on it.

I remain Dear Sir
Very respectfully yours
Frank H. Young

P. S. I omitted to say that Dr. Childs recommends me very strongly to go if I can. I would also suggest that if I go to New York it should be this week as I shall hardly have

Frank N. H. Young M.D.

Pittsfield June 11, 1860.

Rec'd June 12.

Ans. June 13.

Frank N. H. Young M.D.

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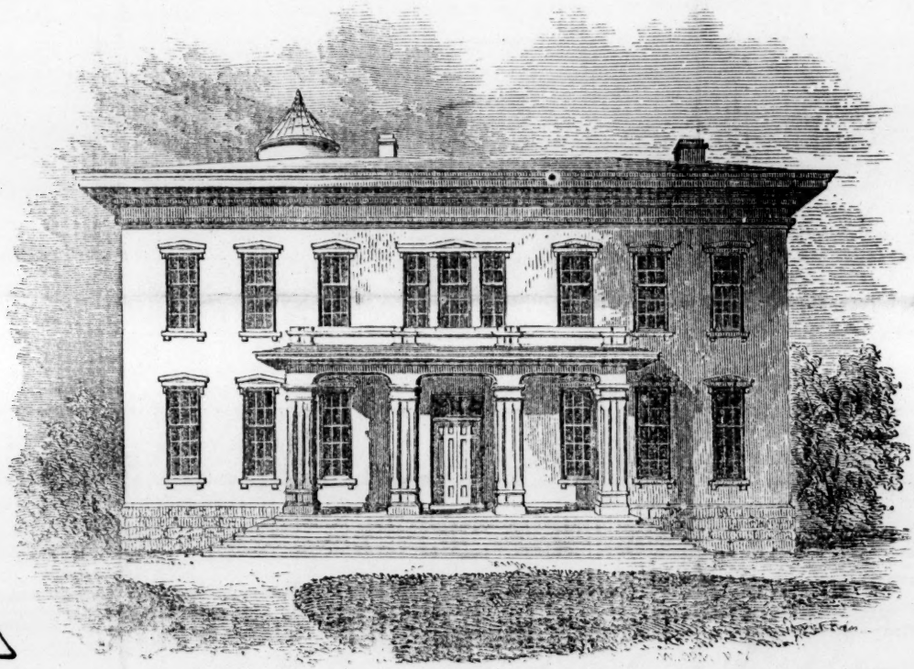
Berkshire Medical Institution,

SOUTH STREET, PITTSFIELD, MASS.



Pittsfield, June 26, 1860.
Rec'd. June 28.

FACULTY OF MEDICINE.

PRESIDENT, - - - - - H. H. CHILDS.

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H. H. CHILDS, M. D., Obstetrics, and Diseases of Women and Children.

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TIMOTHY CHILDS, M. D., - - - Anatomy.

HENRY M. SEELEY, M. D., Chemistry and Toxicology.

Frank N. H. Young [redacted], M. D., - - - - - Demonstrator of Anatomy.

R. CRESSON STILES, M. D., Physiology and Pathology.

FITCH EDWARD OLIVER, M. D., Materia Medica.

W. H. THAYER, M. D., Theory and Practice of Medicine.

JAMES D. COLT, Esq., Medical Jurisprudence.

THE ANNUAL COURSE OF LECTURES COMMENCES ON THE 1st THURSDAY OF AUGUST, AND CONTINUES SIXTEEN WEEKS.

FEES.

For all the courses of Lectures, $50; fee for those who have already attended two full courses at *regular* incorporated Medical Schools, $10; Matriculation Ticket, $3. Students who have attended two courses at this Institution, will be required to pay only the Matriculation fee; Graduation fee, $18; Library fee, $1.

Board.—Good board, including washing, fuel, etc., is secured at from $2,50 to $3,00 per week.

Rev Dr Anderson
Boston

Tuesday June 21st

Dear Sir

I was obliged to continue the duties of my situation till the day I went to New York, where I found more difficulty than I had supposed in pursuing the study of Obstetrics, & was obliged to stop longer on this account. I have provided all my outfit here except India-rubber dress & mattress which ~~will not take~~ I can procure in a few hours at farthest – My effects will be packed to-morrow & be forwarded to the Miss House on Thursday S.O. You will see that I have had no time to see any friends I wish in particular to see Miss Fisher at Holyoke, as she has expressed a strong wish I should do in a very kind & cordial invitation in which she also says she would be very glad to go with me to Northampton & Amherst where they have done so much for me. – I wish very much to visit with her next Thursday & Friday ~~&~~ returning here on Saturday evening sit down with those so dear to me as my brethren & sisters here are around the Table of our common Lord & Master for the last time – till we join by the mercy of God, the general assembly & church of the first-born whose names are written in Heaven. – It will be exactly two years next Sabbath since I joined

their communion & this relation has been, & is ever dear to me - I should esteem it a great privilege to meet them once more it will be a solemn & interesting occasion to all concerned & one certainly more likely to be of service to the "good cause" than my going to Andover - where all are strangers to me & I to them: And as I am not a Theological graduate, it would not be as interesting to others or to myself, as in the case of the other gentlemen & thus though my body were there, my affections would be flowing out to those who were celebrating this solemn occasion in my own dearly loved Sanctuary. As I before remarked I can send my baggage on Thursday, & by taking the early train on Monday morning produce myself in Boston about noon. If this can be managed I shall be very grateful & in consideration of the short notice I have had, & the amount of anxiety & mental & bodily effort I have undergone during this last three weeks a season of repose like this would be doubly welcome - If Sir, you think it best that I should be in Boston the coming Thursday, I will endeavour to comply with your request. You will please convey the Telegraph, as a letter will not reach in time - In case you do not object to my plan I shall take the liberty of proposing that according to the old proverb "Silence may mean consent"

Respectfully & Kindly
Yours Frank Young

Rev. Dr. Anderson

Broomiah Nov. 27th/60

Dear Sir

It is with a grateful sense of the goodness of the Lord, that I address my first letter to you from Missionary ground, & am able to give a satisfactory account of the health of the company with whom I travelled, & the more so as it is a pleasure I hardly anticipated when leaving the U. States. I cannot claim much credit on this score, although they have all been more, or less, on my hands, & I have done what I could to maintain, as well as restore health - but must rather refer it - under God - to the beneficial influence of sea-air (in spite of bilge-water etc etc) & above all to the regular exercise on horse-back - the change of scenery - & bracing mountain air - incident to our land-journey; together with the courtesy, & consideration, which were always accorded to any suggestions concerning the preservation of health - by all our party. The most marked improvement is noticeable in Mr. Labaree, Mr. Read & Mr. Cobb. the latter bids fair to be a robust man if his taste for study does not overcome

his hitherto commendable prudence in the care of his outer-man. I think Mrs Labaree showed more ability of physical endurance, than either of the other ladies - though all did well - she however was unfavorably affected by the heat at Constantinople, as also was Mrs Ahra, - the latter however gained 12 lbs on the road between Erbizgend & Broussa, all improved more on the land-journey than on the sea voyage. I am very sorry to learn that Mr Burbank who to all appearance was by far the most robust of our party, has been - & is yet, quite unwell. The health of all the members of our mission is now pretty good - except Miss Crawford, & Mr Ambrose. The former never seems to have recovered the ~~exhausting~~ debilitating effect of the same land journey, that so benefitted others - I should judge that the time of year, (July 3rd) we left the U.S. was by far the most favorable for the preservation of health on the sea-voyage & land journey - especially as the cool weather & comparative absence of malaria after arriving assists the delicate in bearing the sudden change from active exercise to a comparatively sedentary life. Mr Thompson was the only member of the previous party who escaped the re-acting & enervating influence of arrival during the hot weather & malaria of this region - The disease

carried off our much esteemed & deeply regretted brother - Mr. Thompson, seems to have been a malarious type of fever - perhaps a mild form of the yellow-fever of our Southern-states - yet this is an ugly name to give it, & as my surmise is founded on the loose reports of unprofessional observers - I would by no means give this as my opinion - however I think it would be well for the new-comers to "flee to the mountains" next summer, & not trust Sir till they become more acclimated. Mr. Ambrose is much broken down in health, & I fear in constitution - he has been under my care for the last three weeks with but slight amendment. His primary disease as you probably know is dyspepsia, attended now by symptoms of cerebral congestion - brought on to a great extent at least by bad habits of diet, & living, or attempting to live, like a native of the country in which he sojourns. I have been obliged to recommend (chiefly on this account) to remain in Broomrie this winter, & to refrain from preaching; the latter he is the most ready to do, as his intellect is at times beclouded by disease - The Mission at my suggestion have appointed him to superintend the schools on the plains, for I think it important he should have a regular out-of-door employment - the which, with the comforts & social enjoyments of a civilized home - & a minus quantity of the doctors stuff he has been ruining his consti-

-tution with - will enable me to give a better account of him
I hope, by the time we are ready to break up our Winter-quarters.
I feel very thankful for the liberal present of medicines I received
from Messrs Filden of New Lebanon N.Y. as there is but a scanty
supply in our dispensatory, & most of that is spoiled by long keep-
ing - could not some further notice be taken of this donation in the
Herald - perhaps - a copy of the resolution of thanks from the mission
might be published there & a copy sent them? I have had my
hands full of practice since the first day of my arrival &
likewise on the road, & have been obliged to send many away. If
I had a competent native assistant it would be a great help.
The man here now is a poor lazy, shiftless fellow & not at
all improvable. I have commenced the study of Turkish in com-
-pliance with Dr. Wright's advice - though I had begun Syriac with
Mr. Perkey. but I think the Dr. was right, as well without as with
the W. owing to pressure of business I have not been able to
give as regular attention to its study as I should wish.
I will conclude this somewhat rapsodical letter by say-
ing that I am gratified & contented with the prospect of
usefulness before me - of the kindness & social blessings
around me, & sensibly sustained in the trials I have, by
the prayers & sympathy of those I have left behind me -
May God in his mercy give us all - strength for the
battle, his armour to fight in, & a share in the victories
of the gospel & cross of Christ -

Pray present my compliments & kind regards to
Mrs Anderson, & my friend Mary, who I trust has
shaken off all unfavorable symptoms of delicacy
of constitution longer ere this.
Hoping that you may be blessed of the Lord in your
personal interests, & prospered in your missionary
labors, I remain dear Sir very respectfully yours
Frank N. H. Young

Oroomiah Nov. 27. 1860.
Recd. Jan. 25. 1861.
Rd. Dec. 1861

For the Miss Herald if Dr. Anderson thinks well of it.

Copy -

Messrs Tilden
New Lebanon
N. Y.

Oroomia. Persia
Nov 27th 1860

Gentlemen

I am requested by my Brethren of the Persian Mission to communicate their expressions of thanks for your generosity to us.

At a business meeting of the Mission at Oroomia the following resolution was proposed by the Rev. E. Coan, seconded by the Rev J. Cochran, & carried unanimously

Resolved That Dr. Frank N. Y. Young be requested to communicate in our behalf a vote of thanks to Messrs Tilden of New Lebanon N.Y. for their very valuable donation of a box of their excellent Medicinal Preparations - to this Mission

E. Coan Sec.

I would like to add on my own account an expression of the great satisfaction I feel, in having Medicines I can depend upon, which need not suffer by passing through the hands of an assistant - who is not very competent - if I may judge by the number of Cathartic pills of his preparation, I have to give to make a very impression say from 20 - to 30! of the Comp. Cathartic Pill. of the U. S. P. of which the U. S. Dispensatory prescribes 3 - as a medium dose for an adult!. Perhaps however the poor quality of the drugs have as much or more to do ~~the inefficacy of the preparations~~ with their inefficacy than my assistant - In either case - I feel greatly indebted to you for reliable medicine - correctly prepared - as from pressure of business I am unable to prepare medicine myself, as a general rule at least -

Trusting that what you have thus "lent to the Lord" may be returned to you again - both in spiritual & temporal blessings wishing you every success in your business

Remain Gentlemen

Yours very respectfully

Frank H. Young M

Oroomiah Pod, 27. 1860

Rec'd Jan. 25, 1861.

Dr. Anderson
Boston

Tsin Aug^st 13th/61

Dear Sir

In my last letter to you I reported the state of health of the members of our mission & in so doing I mentioned the case of the Rev Mr. Ambrose as being very discouraging. Since he returned from the Mountains last autumn, he has as far as I know been unable to do any miss. work. Last winter I recommended him to visit schools, & to try pastoral labor to some small extent; bring aware that a dyspeptic is by no means benefitted by a total cessation from the active duties of life. He adopted my suggestions, but was unable to carry them out. I think he suffered very much both in mind & body during that season, in spite of any medical aid I could render to

ameliorate his condition. Last Spring with the advice of the Senior members of the Mission, I approached him on the subject of returning home. He freely acknowledged the necessity but requested to be allowed to remain until the Summer & try the effect of short journeys, horse back exercise, & faithful attention to diet etc. This he has tried, but without success. and as I know of no occupation within the bounds of this Mission in which he can be employed with any prospect of benefitting his health. I have thought it my duty to suggest to the Mission the propriety of his return to the U. S. At the same time, having in mind your letter in reference to the return of Missi[illegible] to the U. S. during the present year, I suggested that it might be possible for him to find some temporary occupation in Turkey or elsewhere, which would preclude the necessity of an immediate return to the U. S. as I did not consider his symptoms sufficiently urgent to make that step absolutely

necessary at present. All the Brethren of the Mission I believe agree with me in my view of his case, & approve the steps I have considered it my duty to take.

I would conclude my remarks in reference to this gentleman by stating that I think him unable to preach, or teach — as in a seminary for instance — or pursue the study of languages, or follow any sedentary life, or one that calls for much mental effort. —

Since writing the above, I have thought of a mode of life to which I consider my dear friend Mr. Ambrose as being peculiarly adapted, & which seems to hold out such promise of renewed health & strength to him, that I cannot forbear mentioning it, although it may be out of my province to do so — & not exactly within yours to procure for him — viz that of a Colporter — I have mentioned the subject to him, & he enters into the idea with enthusiasm — Our brethren of the Mission also think highly, & hope fully of this plan — Your dear brothers tastes, & habits seem to fit him for a high degree of

carefulness in this direction. Hardships which would be the cause of great discomfort & annoyance to many, & which no doubt abound in such a life - would pass unnoticed by him - yet still, he would be able to find even in the wildest sections of the U.S. such a degree comfort & accommodation - so far as food & lodging are concerned - as are altogether out of the question in this unclean & ill fed part of the world. And I feel sure that any society who should employ him could never find a more earnest, affectionate, & self-denying man.

The next case to which it has become my painful duty to call your attention, is that of Mr. Thompson - whose nervous system ~~is much~~ shattered by the heavy trial which an allwise hand has laid upon her. She continued in good health till the early part of last spring. She had then a slight bilious attack accompanied by some functional derangement. She however speedily improved - but in consequence of habits of over-exertion, she had a relapse during my absence in Tabreez. Her symptoms however yielded to mild treat

-ment accompanied by tonics:- though at the time I returned she was in a very low state - having kept her bed for some time & suffering occasionally from great mental depression -. She ~~[illegible]~~ convalesced rapidly & before I left Gamelan, where she was then residing with Mr & Mrs Labaree - she was able to resume her horseback exercise.

But soon after - I was hastily summoned from Salmas, where my duties had called me - & I found her just recovering from a rather alarming convulsive seizure - brought on perhaps by mental anxiety & over exertion - She ~~[illegible]~~ again improved, so rapidly - that in a weeks time, she rode on horseback in one day to Boomia - a distance of more than thirty miles, & professed to be but little fatigued - But her nervous system did not recover its tone - though she had every advantage of exercise, cheerful society etc. etc. Soon after the Mess. Bridgman & Wheeler's arrival here - the latter conveyed a request to her from the mission with which he is connected, - that she should go to

That post to take charge of the Female Seminary in contemplation at that place. He pressed his suit urgently, & persistently, & considering the circumstances of the case of which he was fully informed - in a mortifying & unwarrantable manner. The consequence was another alarming attack of convulsions. I was again unable to reach her in time to witness it, & in fact of several which she had from the cause before stated - about this time - I was only able to be present - & I can hardly say, that with the most prompt & vigorous treatment I did much to alleviate the severity of the attack. In forming an opinion as to the course I was called on to follow - I was so happy - as to have the great advantage of the counsels of Br. Wright, in addition to the Gentlemen connected with our mission. And in deciding to suggest to the Mission the propriety of Mrs Thompson's seeking health in a visit to the U.S. I followed a course in which those with whom I consulted heartily, & readily concurred. The subject being presented to the Mission they -

unanimously adopted resolutions in accordance with my suggestion.

So far as any persons physique can be said to be unimpaired, by such a complete nervous derangement as Mr. Thompson's, I think it is undoubtedly true of her. & we in recommending her to return to her home for a short-time;- do so- with a firm conviction that in the common course of Gods providence - she will - so far as her health is concerned at least, be in a fit condition to be restored to us again in the course of a year - for providing the advantages of such rest, & relief from nervous anxiety & depression which the home circle alone afford her at once secured to her - Her extreme youth & a constitution otherwise unimpaired, warrant a most favorable prognosis. From the nature of the case, it being necessary to decide at once in order to secure the necessary escort for her - to the U.S. We were obliged to act in this matter without consulting her; & though she feels extremely reluctant to leave a Miss. field to which she firmly believes divine Providence has called & does call her - yet - when her state of health

& permitted me to inform her of the action we had taken, - She thankfully & resignedly though no doubt with much unspoken regret, consented to adopt the plan which had been prepared for her, viz That some members of our Mission should escort her to Erzroom, to be met there if practicable, by her uncle Mr. T. Bliss of Constantinople, & that from there, she should proceed to the U.S. with our honored & dear friend Mr. Dwight & his family: and we hope the blessing of God may rest on the plan we have thus unanimously been led to adopt. We feel very much favored & comforted in being able to commit our sister, who has been made sickly & tender by character & disposition - as well as the afflicting dispensations which have drawn to her the warmest sympathies of our hearts — to such a loving, & reliable escort; & one so entirely pleasant & desirable to her, & consonant with her feelings. It does not fall within my province as a physician, to express the regret we all feel in being obliged to part even for a short time, with one so dear to our hearts & homes, & whose tender years & unsophisticated character, but matured Christian experience - together with her childlike reliance on her God in all her troubles - have made her a very sunbeam.

amongst us - though in such deep waters of affliction - . Yet I must say that the sympathies & prayers of every member of this mission go with this dear one who "came out full" but goes home so sadly empty, of the earthly felicity she once enjoyed. And not only our sympathies but those of the people among whom she leaves her husband & those for whom they came to labor - go out fondly to her -

I fear the melancholy account I have to give of the foregoing & some others of this mission especially Mrs Cochran will not inspire you with much confidence in my skill as their Physician or at any rate will not call for congratulations on my success. But I am happy to say - I feel, & have been assured both in words - & by the kindly affection manifested in many pleasant ways that most if not all the members of this Mission more than appreciate my efforts for their physical well being, & that I enjoy their confidence as a physician, as well as their love & friendship in an unprofessional

point of view. Very precious indeed & important is this charge to me. I feel deeply grateful to God for permitting me to occupy a position affording so many opportunities of usefulness & if I ever respect entering upon the duties of a Miss. Physician - it is & will be, because I am so poorly qualified for such a responsible office. Excuse this digression & permit me to return to my subject.

I spoke of Mrs Cochran as being much out of health. To particularize - Mrs C. has been complaining since last Spring of an increasing & distressing sensation of numbness both of the extremities & more lately of the tongue & palate also of edema which is particularly noticeable in the lower lip. She has a general but rather undefined sensation of distress accompanied with an almost Hypochondriacal dread of Palsy & Paralysis. A prospect to which such a tender, solicitous mother - with so large a family of very young children - cannot look without the gloomiest apprehensions. I have endeavoured to divert the current of her thoughts & feelings - but with only temporary success at best. Her mind recurs to the subject with great pertinacity. She has tried various Chalybeate preparations with diffusible & other stimulants - with temporary benefit only - within

the last two months her unfavourable symptoms have returned in an aggravated form. I have endeavoured to meet these symptoms with minute doses of Strychnine alternated with nux Vomica in combination with diffusible stimulants & electro-magnetism - no permanent impression seems to have resulted. Under these circumstances I have thought it best to suggest to the mission the advantages of a prolonged journey - intimating my hopes that such a course may prevent the dernier resort of sending them to the U. S. for this great least.
In accordance with my recommendation the mission have sent them to Erzroom with Mr. Ambrose & Mr. Thompson.
I regret to report that in addition to the two dear children that have been taken from us recently - there are reasons for a melancholy prognosis concerning one or two others of them - inherent delicacy of constitution being aggravated by a relaxing climate. I must say that I think the attention of these parents needs to be aroused to give them the benefit of a life in the open air in the mild months - & more vigorous exercise & out-of-door amusements than they are wont to enjoy in the winter. - Also that they need a judicious addition to their diet of more nourishing food & in some cases of stimulants. - Also of the necessity of avoiding the heterogeneous messes that seem to me to be the great fault of childrens diet both here & in the U. S. Not that children should be kept on toast & slops to avoid diarrhoea as is too often & fatally done but their food should be plain

is wholesome & nourishing & without any mingling of pastry & sweets, and be taken at regularly regular intervals. The many inconveniences & privations of Miss. life are however always cited as presenting insurmountable practical difficulties. But though this is no doubt true to some extent - yet I think too much stress is laid on former customs & habits perhaps unavoidable once, but not altogether so now - although "The custom of the Country" - is a very formidable obstacle of itself - to advance in any direction - a fact to which any informed Anglo-Saxon not thoroughly orientalized by too long residence will bear ready testimony -

Mr. Coan complains more or less of dyspepsia - & one of his children is sickly & feeble -

Mr. Breath is very delicate & feeble as is also her youngest child -

Mr. Rhea has enjoyed good health with the exception of a mild attack of Continued fever which she suffered in the early part of last winter -

Mr. Labaree is generally pretty well - though still delicate & very sensitive to the extremely hot weather we had for two or three weeks in July.

Mr. Cobb has I regret to say had quite poor health - a sore throat commonly called "Minister's sore throat" of two or three years standing has however yielded to treatment - pursued after Dr. Green's method - though favored no doubt by the climate of Persia - she has suffered also from

functional & neuralogic difficulties. The former directly traceable to the accidents of a sea-voyage. Now, though weak, she is improving. Her constitution seems to be good & I hope another winter may find her health re-established. I am very glad that she did not attempt to reside in Amadia. I think the consequences would have been disastrous to her husband & herself. I am happy to say that Miss Cranford has completely recovered from the poor state of health in which I found her on my arrival & to which with its cause I alluded in my last letter.

Miss Beech's health seems to be delicate & not much to be depended on.

Mrs Shedd has been poorly since the spring at which time she overworked herself & has been suffering the consequences in headache etc but is somewhat better now.

One of Mrs Cohran's children is sickly also.

Mr. Labaree has just recovered from a bilious attack which yielded to immediate & active treatment, thus escaping the fever which we feared.

Mr. Cobb has also been very sick. He had all the symptoms of incipient Typhus nervous, for some days but a kind providence spared him a prolonged sickness & he is now a conva-

-lescent though still very weak. Mr & Mrs Cobb
Mr Labaree. Mr Cochran & Mr Thompson
were all sick together & their diseases either
induced or greatly aggravated by a prolong-
ed annual meeting of a very exciting charac-
-ter, held at the very hottest time of summer & when
they all ~~had they taken~~ should have been ei-
-ther in the mountains or taking good care of
themselves at Sair. Mr & Mrs Cobb & Labaree
were taken sick on the same day & as I think
from the same causes. Mr C. frankly
confessed that the last of a series of "so called
business meetings" completely exhausted
him. The debates were then & are often of a most
to say the least — exciting character, highly
detrimental as I consider — to the health, peace
& usefulness, of your missionaries here. If it
were at all necessary that they should thus
meet every week for meetings of the kind to
which I have alluded I should be silent
but I cannot but view them as in every
point of view injurious. I think most
of the members of the mission feel if they
do not express this to be so. Mr Cochran
& perhaps Mr Coan excepted. I was very
much rejoiced to see the notice you took
of them in your letter: but am sorry to find
that it is the only point to which you called

their attention which did not meet with the consideration it deserved. Though I only speak of these meetings in a professional point of view, I think if you could cast your eye over the records ~~of these meetings~~ you would agree with me - that the vacillating & contradictory plans which are recorded there - would be a sufficient witness against them & condemn them as unprofitable & injurious, & involving a wanton sacrifice of valuable time & - I would say it softly - temper.

In gathering up the names of the individuals who have not already been mentioned & who are, for the most part in the enjoyment - of good health you will be pleased to include your present correspondent - My professional labors have been - I think I may say without hazard of contradiction - "more abundant" so much so as to preclude the possibility of regular study - of Turkish, or anything else - but the Bible - I can however use the Turkish in ~~all~~ ordinary cases. I have ~~succeeded~~ succeeded in instructing a young Nestorian of great promise both as to Christian character & general intelligence - so far in Medical Knowledge - that a host of patients

whose complaints are of an unimportant character may safely be confided to him & that thus, I may have the necessary leisure for study & eventually for the direct Miss. labor which I earnestly desire to perform. I would remark here that a different social position would add vastly not only to my own comfort & that of others - but to my usefulness - and my position in Persian Society - to stretch a point in their favor — would be much more satisfactory - An unmarried life suggests to the Persian mind - either a pretense of great sanctity - or unblushing guilt of a nature unpleasant to mention still more to lie under the imputation of. You may perhaps think that a status in Mussulman society is a very unimportant matter - but as I am obliged to frequent it more than any other member, or in fact than all the rest of the Mission - it practically becomes extremely disagreeable to be constantly cross-questioned on such matters, when one can easily divine the suppositions & conclusions of the interrogator.

During the Spring & early Summer I employed myself principally in touring among the Armenians of Tabriz and Salmas - with a view to discover what the prospects of missionary labor among them would be. - While in Tabriz I resided by invitation with the British Consul

Mr. Abbott with whom I have many friends & acquaintances in common - in England & in answer to my inquiries regarding his opinion as to the feasibility of Mission labor among the Armenians - He replied that the only difficulty would be from them, in case we too suddenly attacked their religious prejudices - & he - Mr A. - did not seem to think that the Persian or Russian governments would trouble themselves about it one way, or the other. It is well known indeed that the law against changing religious belief is so far at least as the Christians are concerned - become a dead letter. Both Armenians & Nestorians being allowed to become open Catholics & also the Government regard the reformed Nestorians as having virtually renounced their old church & denomination & they are always spoken of as "English" ~~Nestorians~~.
I have found the Armenians themselves to be always friendly. And pretty well informed as to what we are doing among the Nestorians - a work they always speak of with approbation - & frequently inquire - Why do you not instruct us - We also need schools. The most considerable civilian among them

in Tabrizy who is also a Russian employee sent a friendly message to me to the effect that if we would establish ourselves in Tabriz he would give us all his influence & if we opened a school he promised that forty families besides his own - these forty being relatives etc - would be willing & desirous of sending their children - This overture was altogether unsolicited on my part in fact I had never seen the man - nor did I previously so much as know his name - This good feeling & anxiety for instruction pervaded all the villages in the plain of Salmas that I have visited either professionally or otherwise - in many - I have been offered locations for buildings etc. They have always treated me with the greatest attention & politeness - Dr. Wright during the Sabbath he was there preached to an interested congregation in the yard of their church. They received what he said with kindness & professed gratitude - Mr. Wheeler who was in Salmas a few days offered only two objections to Mission labor amongst them - neither of which seemed to me to be worth considering The 1st was that there were not enough of them - To this I would say that there are at least ~~ten~~ thousand within two hours each way ride of a central location in Salmas to say nothing of the masses of population lying North & South of

the Arras - also a large number in Tabriz & within a days journey of it & they are met with all along the route to Isfahan & its neighbourhood where they abound - of this I have been assured from various sources of information - especially from a pious Officer of the East Indian Navy who has been travelling in that part of the country - He also stated that at Isfahan one of the principal Ecclesiastics is employed as an agent by the Moghul Government & is very liberal in his views with a strong Evangelical bias - he presented this Officer - who had accidentally lost his own - with a Bible - I think that Tabrez would be the best place to locate a missionary for the Armenians - though Salmas might do very well. I forgot to mention Mr. Wheeler's second objection which though of little importance I will mention more to show the difficulty a mind acknowledgedly prepossessed against any work commenced here, finds in making objections to it - It was "that there would not be opposition enough developed to make the work lively" - I think I quote his words - This baffles argument & comment alike - But I fear it will not prove by any means to be true - for when faithful evangelical truth is pressed upon the more enlightened consciences of these men - now

sunk in the pursuits of business & loving to have their fears of a terrible hereafter lulled by the ghostly & purchased absolution of the Priests - there can be no doubt that "many will be offended" & much opposition excited by the priests of their own church & fomented by their papistical neighbors. While I doubt think they will be able to develope an organized system of persecution such as has been developed in some places in Turkey & will be in others - Bryroom & Van to wit - neither do I think a plan of that kind very desirable. To meet it firmly & decidedly when it does come is a very different thing & requires a very different spirit - from the desiring it!

I think there are signs of hope even among the Mussulmen - The worst aspect of the affair is that while many are shaking off the fetters of their false religion - they find no other to embrace & seek refuge from the lying wonders of Mahomet & the Koran - in infidelity & atheism. I have myself no doubt that this province of Ayerbijan will change masters within ten years - an opinion which has been confirmed by English diplomats. How important it is - that the true light should be exhibited to this people thus on the eve of a morally civil revolution - ere the pall of ignorance & superstition woven by the Greek church - so called - is wrapped in gloomy folds around the apostates from Islamism. Trusting that the difficulties that now surround your path & which may speedily be overcome by the ~~[illegible]~~ strength of peace I remain Sir yours very respectfully Frank H. Yeomans

Mr Alex Reed & Dwight

P. S. I feel called upon by a sense of duty to add another paragraph to a letter already sufficiently long - on a subject which I would gladly remain silent upon if possible.

It is with reference to Mrs Perkins' contemplated return to Oroomia - I have never seen this lady! but - if a tithe of what I hear of her is true, & if you are familiar with her peculiarities - as doubtless you are to some extent at least - you must be aware that she is disqualified by them for being employed as a Missionary. We can quite understand and appreciate the forbearance & love of those who for years had to bear this burden. But the circumstances were different. When this afflicted lady devoted herself to Miss^ry labor with the consent & approval of the Board - it is to be presumed that she was sane - in fact we are familiar with the afflictions & trials with which she was afflicted in her early Miss. career - and no doubt we all feel a very deep sympathy for her - but it would be hardly charitable to believe that - now - she is a sane person - responsible for word, & deed. And this being the case - is it right? is it justifiable? - to bind such a burden upon us. The Ladies here are nearly all delicate, & some hardly equal to the duties, & the trials that now devolve upon them - for it did formerly, & will no doubt again bear heavier on them than any others - though no

No. all would suffer more or less - for living in such close quarters as we do - when one suffers, all suffer. A Lady here who for a long, long, time, bore with her patiently & uncomplainingly, has assured me that Mrs P. used so to frighten her with her violence that she was obliged to beg her husband to remain with her whenever Mr P. came to her house - which - where all live in the same inclosure, was by no means infrequently.
I have reason to think that ladies husband would never permit his wife to be so annoyed again - especially in her present delicate health - And then it should be remembered that some at least of the ladies who bore with her before - open up as it were with the trial. This would be very different now - Most of the ladies here now are personally unacquainted with Mrs P., some have never even seen her! Can it be expected that they should have the same feelings towards her - as they would to one of their own number - if God should lay such an infliction upon one of them which may He in His mercy forbid. It would be easier for us to receive several consumptive patients to nurse! - than have a humor, & watch over a person, whom the Lord has bereft of reason. I can safely say that so far as I know - & I have taken measures to inform myself - not one of your Missionaries here, would view such an addition to our number as justifiable, but as a grievous burden.
If Christians in America - with ample means, large hearts & sympathizing love - some too with the additional tie of blood - were not, with all their advantages of

ocial position in which they could seek relief — able
o bear this burden — but a few weeks at most —
How can the infliction of such a life-long burden
pon us be seriously contemplated for one moment?
I think I have gathered from one of your own house-
old — that to say the least — it was a great relief
hen Mrs P. left your house — & you will be pleased
recollect that you must have seen the best side only.
having thus the advantage of appealing to one whose
amily can appreciate the trial I would ask you dear
ir to consider — whether the Church that supports this
ission & the individual churches from which we come
ould, were they informed of the facts — authorize the lay-
ing of any such burden upon their missionary brethren
Sisters — To say nothing of the Parents of the ladies
pecially — whose prospects of life, health & usefulness would
greatly endangered by such an inconsiderate addi-
ion to their many trials —

If you will be kind enough to
all to mind the charge you gave me to watch over
his mission in endeavours to keep them in health as
well as prescribe for them when sick; you will I trust
quit me of the charge of meddling in matters beyond
ny immediate province, & pardon this frank expression
f opinion — for which I alone am responsible — on this matter
f its effects on the mission — & on their friends at home.
Again I have the pleasure of assuring you of the attach-
ment & regard of Yours very sincerely

Frank H. Young

Dr. J. R. N. Young.

Leir Aug. 13. 1861.

Rec'd Nov. 7.

Ans'd Mar. 27.

Mrs. Perkin's return

[illegible]

[illegible]

Fr. Dwight — Palmira Oct. 22nd

Dear Sir

I expected to have had time to write you a long letter & was really intending so to do but I find I shall have to keep the mail waiting to write what I do. We were rejoiced to hear how kindly providence watched over you. Surely you dwelled "beside under the shadow of the Almighty" and He has made Earn a Turkish guard to shant like brave men for your protection. I look upon this as a special interposition of providence on your behalf. I never before heard a well authenticated instance of it under similar circumstances I mean, We were sorry to hear that Mr Whiter was robbed but a very few days after he left you but I suppose you knew about that before we did. I presume also you have heard of the Cochrans having been robbed on the high road within four hours ride of Broomia perhaps

you recollect that part of the road
about midway between Broomich
Gavalaw. Where a spur of the mountain
runs down almost to the lake & the road
winds around their base. This was where
they were robbed about two hours after
noon & they had to walk till they got
to the Ruk-alik Hawna which if you
remember is an hours smart ride from
that point. They have not as yet received
any pecuniary compensation for their loss - though
they probably will as the Sirdar ul Kho
of Tabriz has given a written order to
effect but you the axis of the globe is a
little rusty in this part of the world & it
does not turn quite so fast here as you do
in your longitude. I feel very thankful
for the good hand of the Lord which has
been with me in my going out & coming
in. You know my professional calls expose
me to a great deal of risk, as I have to
go by the shortest cuts & at all hours of
day & night especially on the Lake
where Mr. & Mrs. Latimer were stopped on
if you recollect. But I also travel alone
without baggage & on a pretty fast horse
& perhaps the Koordish gentlemen think
they might have more trouble in catching
me than would pay them. I do not think
it more dangerous to travel by night but the
contrary I came over here quite late a
few nights ago & all alone. The moon

ofit travelling at this season of the year
that the roads are very blind. there
ing is many cross roads made by
drawing the grain home from the fields
these Buffalo sleds they make a
ainer road than the real Lincoln Pen
ry often - I received an urgent message
coar over & for Miss Aura - who, after
turning from Bellis staid a while with
rs Shadd - as she was very sick & as I
d not get it till the afternoon I had to
ure during the night I struggled off
the mountain on one of these paths
e I ~~[illegible]~~ came near surprising a
wordish village but the light of the village
hich I knew gave me the right direction
gain & I got into the road without diffi-
culty. Miss Aura was much better the
xt day & is doing nicely now. You
ave long ago been informed of the
th of your late naive daughter I
ppose. Annie Dwight Rhea I think
er is the prettiest infant I ever saw.
Mama's baby I think. Mrs Rhea
ffered a good deal when the child
as born. & a week afterwards began
have a slow hemorrhage - what doctors
ll a passive hemorrhage I tried every
ptic I could think but without any

permanent success at last they became
thoroughly frightened & allowed me to
the speculum - by the bye I am indebted
to you for bring the instrument I used
in this case, the one I brought from the
U.S. got broken on board ship & you were
kind enough to go with me & show
where to supply myself with another
the speculum revealed a large fun-
ulcer of the neck of the uterus which bled
whenever I touched it I applied nit. arg
at once & only had to repeat the operation
once when she became perfectly well
as continued so since. I write to you
about these matters because I know
you understand them & it will give
you pleasure to know that your
kindness in procuring that instrument
for me was the means of saving that
lady from a protracted hæmorrhage
that might have brought her to her
grave, or ruined her constitution.
What a mercy it was that those two
ladies Mrs Cobb & Mrs Rhea did not
go to Amadia - you I think were in
Boomia when Mrs Cobb was in trouble
I would have gone hard with her
She had not had medical assistance
at hand - Perhaps you heard that her
severe sea-sickness brought on a miscarriage
coming out from the U.S. The silly fool
never telling me anything about it till all
was over. That has been the cause of all her

ed health. She was threatened with a
milar mishap last summer & if it had
curred again - it might have injured
x seriously & confirmed a habit which
you know is a most difficult thing
overcome. She would not have hesitated
tell me in season the first time she said
she had known me better but as I was
unmarried man she felt that she could
not let her husband come to me as he
wished. The same difficulty has prevented
me from being as useful to some of our
young people as I might have been
under other circumstances. This brings
mind the request I made of you when
you were in Broomia about inviting young
some to bring the other & better half
myself out. I have received very
satisfactory letters from home. The
lady is willing & her Father &
Mo ~~their are~~ willing. I have proposed
the "coming woman" that for the first
year we board with the Ebbs & that
she give the Mission children at
Broomia the advantage of school
instruction. You know that Mr Prewitt
Mr. Cowan children are entirely with-
out any advantage of this kind except

during the time ~~when~~ their parents are at Sea in the Summer & then Mrs Crawford is often obliged to be away with the Cochran family at the Mountains at Ardeshai etc. This plan will perhaps keep the Breaths out a little longer for Mrs Breath feels as if she must go home for Anna's sake she cannot bear to have her grow up without as any advantages & you know how feeble Mrs Breath is & how important it is for her to teach Anna while she has household cares & two infant children to look after. If you will permit me I would like very much to leave in your hands the matter of my going home. I know it is a great thing to ask during the present distress but if the circumstances are all considered I think the claim is a very strong one & one that for Miss. reasons & as a means of extending & prolonging my usefulness as a Physician & a Mis. deserve a fair consideration. You know it was utterly impossible I could have provided myself with a wife in the notice I had, I plead with Dr Perkins for a year or six months. but he would not listen but drew such a picture of the trials of Miss families without a Physician that shut up my mouth effectually. He says you allow that you are under obligations to the Miss.ns of the Board. — He expressed to the S.S. Miss.ns —

now is the time to return them in the tu-
their need & not wait till it is a more
convenient season for you". I did not
leave the Bellevue Hospital wards till
nine days before the vessel sailed. I took
a duly & gladly promise to go home as
speedily as possible. You know a man who
has travelled as much as I have can
get along "cheaper than most people also
there is another way in which I think I
could more than make up to the Board
any pecuniary outlay ~~which~~ ~~I have~~
Mr Anderson has written to us to recommend
urging strenuously on Christians in
England the claims & the wants of our
mission — such the Mission voted Mr
Wheeler to write a letter to Mr Beecher or
Mr Storrs — which is so — I shall be agreeably
surprised if that letter makes more
than $50 or $100 difference in their dona-
tions. I don't believe we can expect any
thing more from an appeal of that
character — I have an idea in my
head — I trust put there by providence —
making a much more thorough
canvass for subscriptions. It is this —
I would desire each of the Brethren sepa-

outside, the "Mountains", "The Seminary"
The "Plain" & the district of the "Amazon"
to represent - in a carefully compose[illegible]
letter the History - The progress & the
claims of his work back in his own
way - & let me take them with me
I think I have friends ~~among~~ in
London who would make a sort of
of series of meetings at their private
houses where these letters might be
read & make such explanations
& answer such questions as a man
newly ~~[illegible]~~ from the ground but a
young Miss ~~my~~ might be enabled to
do. I have a Brother in London
besides friends so that it would not
cost me much to live: believe me I
am just as anxious as Dr. Anderson
or yourself, or any man who has
made the good cause a part of himself
to save money & expense for the Board
& if I cannot speak for it with the
experience of a veteran in its cause
or the skill of a trained speaker
yet I can pour out the pleadings
of a heart full of love & zeal for it
& perhaps a blessing may follow.
Another reason why I should go this

ar. It is doubtful whether Dr. Nutting
n come over. The last news is of his
racter. But if one of the Ladies
the Miss ~~[illegible]~~ Dr. Nutting to take charge of
Boarding School Lahore little daughter
uld come over & spend the sum-
er with us & hold himself ready
service. He is very anxious they
uld be taken from the influence
their superstitious Armenian mother
and in a year or so soon after his wife's
sinessis settled so that he can leave
he will take them to England.
There is one thing more I wanted
talk to you about but could not
ind a good opportunity & Mr Theda
so impatiently waiting for my
ter to make up the mail that I
cannot enter into it this time
is with reference to accepting
lication. Do you think it would
likely to make me more useful
a Miss. or otherwise. I have thought
haps it might make me feel more
secrated to the work. My only objection

in my own feelings of want of due preparation & qualifications for the work, will you give me your advice in this matter?

Dr. Young to Dr. Dwight.

Greenwich Oct. 23. 1861.

If you will do me the favor to take a power of attorney from me to arrange the other matter with Dr. A. & the Prudential committee I shall consider it the greatest kindness you could do for me & I will write a cordial letter of entire confidence in your hands. You know I have the fullest confidence in your judgment of what is right & best. You can make any use of this letter you think best but recollect I have written just as hard as I can drive & have no time to look over it. Oh please look with tender eye on mistakes & correct them for me. I do not know yet for certain whether you go to the U. S. or not. If not perhaps you will write for me. I know it is asking of you things of your but perhaps not more than you will be willing to do. In any event pray write as soon as you can. You know how anxious I am about you.

Yours in Christ but not far off in love & respect. Thank God for Young

Dr. Frank N. McYoungs
Rec'd Feb. 1.
Ans'd Mar. 27.

Sir Dr. Anderson
Mospion House
Boston

Wednesday

Dear Sir

It is with a heavy
heart & lazy pen
you again. So much sooner than
I anticipated. Our dear
beloved, ~~elder~~ brother Mr. Brad
was more. His family
that he first showed symptoms
disease last Saturday
being ~~growing worse~~ & worse
through the Sabbath, thought
strange fatally. I cannot reconcile
in such a prudent man
our dear brother generally
McYoungs

which were those of Epidemic cholera which is prevailing at
He concealed his symptoms & I knew
nothing of his sickness till late on
the Saturday morning. I was
suffering myself from an attack
of Cholera Morbus at the time, &
the diarrhoea continued till some
hours or two of his breathing
death, which took place on
Monday evening at 7 o'clock
I was so supported in my trouble
as to be able to pay my body
fully constant medical attention
till within an hour of his death
when as he had ceased to be able
to speak for some time & was evidently
far beyond the possibility of hearing
aid I ceased my attendance for
I had become so weak from my own
complaint & anxiety on his account that
I had to be assisted into his room
the last time I went to see him. He had
then been comatose for two hours & continued
so till death. which was I am told almost
without a struggle so gently & easily
good means spirit returned to the God who
gave it. You may have been informed

in consequence of the prevalence
his direful disease the Mission
ladies have resided in Seoul. When
have had no claim from it. The
le members of the Mission going
e city in the morning for the transa-
tion of necessary business & return
at night. In connection with my
s tours & sometimes without him
ve in this manner been able to
tend to all those who have desired
services at least. I have never refused
& have been into many houses
al any other invitation than that
ceived at the door. The Cholera
menced in our neighbourhood but
almost disappeared from there
last Friday. Quite a large average
patients (who were seen in season) have
covered & more would probably have
e & except for their insane craving
fruit & water. Mr Breath was detained
on Friday attending to the affairs of
e Armenians & Nestorians from whose
ge a young Christian Syrian had been
dnapped. Mr Breath as I understand

was without food for many hours & then
partook of a grateful dish which disag
N.B. Friday morn. he spent at the city returning to see Saturday evening
with him & he tried to take some sum
medicy to quiet his stomach but fro
that time he did not feel well -
diarrhoea set in during the sabbath
but he still delayed calling for assis
till that fatal symptom - constant & un
-trolable vomiting attacked him. This
the more extraordinary as I was coal
the house up with him on the Sabbath
even asking his advice about some
my matters - as I was accustomed t
& yet he never intimated even that he
unwell. If our dear brother had us
a tithe of the caution on himself which
he showed to others - it seems the resu
might have been different - but it w
otherwise decreed & it is useless
speculate now on what might ha
been - but as it was the constant vomiti
from which he suffered from the time
I first saw him the Monday forenoon - as soo
his stomach could retain any thing we
him with the most powerful stimulants - mu
omitting nourishment, but failed to induce
recuperative action. He suffered but little pain
cramp - it is not usually found in these cases
I hope you will excuse this rambling
If our dear mother disease & death - for I still feel
weak & my head is rather dizzy
well. Recommending the widow & orphans
to your sympathies & prayers believe me affect & respectly yours

R. Anderson D.D.
Boston

Broussah
April 4th 1862

Dear Sir

I am sorry to say that the history of our Mission continues to be a history of the sick, & afflicted — Since I arrived here eighteen months ago — we have numbered in all thirty six souls — Of these — six have been invalided & three have died — one, little Julia Breath was far gone with scrofulous disease of the intestines when I arrived — Ellie Coan died of Typhus — Mr Breath of cholera in less than twenty hours after he sent for me! One only of the whole number has never applied to me for medicine, or advice, or both: & there has never been a time when all were well together.. Mesrs Cochran & Shedd — & Mr Coan & Miss Rice — may be said to enjoy good health — All the children have been more or less under treatment, but there is now a marked improvement in their general health — not so much

owing to direct medical treatment as to an improved plan of diet – The change in the appearance of some of the children has been very remarkable since they left off their toast & rice diet & began on bread & milk & meat. I think it unreasonable to expect children to thrive in this debilitating climate without good, & sufficient nourishment – Diarrhoea when it occurs must be met with other treatment than semi-starvation on slops –

Mrs Breath is still rather feeble – but is in better health than I have before seen her – Mr Coan continues to complain of dyspepsia, I think if he paid sufficient attention to his diet – his health would materially improve – certain it is – than without this, medicine is useless – Mrs Cochran derived much benefit from her journey last summer – but has suffered a great deal this winter with an obstinate Rheumatalgic Neuralgia – but is now much better – I attribute the frequency of these attacks – for I think every one has had more or less of them – to the Mud houses in which we live – the tremendously thick walls once thoroughly wet, never get perfectly dry it is on this account the experience of the

Mission has taught them that it is never safe to live in the lower story of their houses. Mrs Rhea has not been strong since the birth of her child last summer, but from that she says I suppose her health is as good or better than it was in the U.S. Mr Rhea has been sick but is now well - Mr Hedd is not very strong, but will I hope become so. Miss Beech I regret to say has been confined to her bed & sofa for the last four months - but is now very much better - She still needs weekly surgical attention.

Mrs Cobb has never enjoyed good health since I knew her, but one difficulty after another has yielded to treatment, and I had hoped I should be able to give a good account of her by this time - She was confined a fortnight ago, & had to undergo the risks of instrumental delivery - this was however safely terminated, but six days after, she was attacked with that fearful disease Puerperal Peritonitis - her life hung in the balance for four days & I scarcely dared to hope - but I think I may now say with a grateful, thankful heart, that she is out of immediate danger - though it will be some weeks ar

least before we can expect to see her health & strength restored.

Mr Labaree is not very strong as yet & has had some "pull backs" through the year, but is better, far better, than any one who saw her embark in the Smyrniote would have ventured to hope.

Miss Crawford is still dyspeptic at times, but has been able to nurse Mrs Hedd & her little one through their sickness last winter & as been very useful in Mrs Cobb sickness. but it is to Mr Coan & Mr Labaree ~~as nurse & medical assistant~~, that my thanks are chiefly due. for their indefatiga-ble, able & faithful attentions as nurse & medical assistant. The nature of my treat-ment of Mrs Cobb demanded that it should be closely watched, in fact for some days constantly so, by competent observers of the progress of her disease, & those capable of ap-preciating the effects of the powerful medicines that the case demanded. You will the more readily appreciate this when I tell you that in five days she took twelve ounces of Laudanum. besides two ounces of Elixir of Opium. & six grains of gum Opium & that without once being narcotized. I had to depend solely on Mr Labaree & Cobb & Mr Coan for the ½ hourly administration of this medicine & nothing

the state of the pulse & respiration etc. The suspense & anxiety we suffered during those days was very trying - Some of us never put off our clothes for a week - I got into such a habit of sleeping with one eye & both ears open, that I found much difficulty in resuming my usual allowance of sleep when the pressure ceased. - Mr Cobb is not in the enjoyment of good health but has not been actually sick since the summer -

This is a sad report to send home, but you know there is always more sickness among new-troops than veterans - I hope another year will alter the state of things materially, & that we shall become acclimated, & more experienced & watchful in avoiding excessive fatigue etc. - I have labored more with my younger brethren & sisters to keep them well, than to cure them when sick - but I am sorry to say I have not practised very faithfully what I preached - this however was sometimes unavoidable - I overworked myself last summer without much excuse - except that I thought I could

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endure it without injury - but it "ran me down", as they say & this with some unavoidable exposure in the fall brought on an attack of Rheumatism & Neuralgia - returning home before I had quite got rid of it - I found myself in the midst of the Cholera - and the exhausting labor of visiting the sick in the wretched & unwholesome dens of this city, together with the foul atmosphere debilitated me very much, & at the end of the day I used to feel hardly able to mount my horse & ride up to Seir again - This induced a slight attack of Cholera - During the attack, Mr. Breath was taken sick - My difficulties being much less than his, I was able to keep in attendance on him to the close of his sickness But the anxiety, added to the shock of his death & my reduced condition - prostrated me for two or three days & it was more than a week before I was able to resume my duties at the city - Soon after I was hastily summoned to Salmas on Mr. Shedds account; I rode day & night - the weather was bitterly cold - especially on the mountains that separate us from Salmas - I was speedily recalled by sickness in Oroomiah - & again sent for before I had been here two days - though it was a false alarm this time - this last journey made in the same hurried way, tired me very much, & being but indifferently lodged in Mr. S.'s ruinous house, I took a heavy cold which resulted on my return

to broomiah in a hæmorrage from the lungs. I had been troubled more or less with Rheumatism & Neuralgia for two or three months which I had imprudently kept at bay by local applications - trusting that a more convenient season would come when I could give it more attention - but one thing after another occured, to prevent a chance of recruiting after this attack of Hæmoptysis my Rheumatism etc disappeared, & it seemed to me that the disease had transferred itself to my lungs but was relieved by the hæmorrhage. I thought it prudent to remain in bed a few days - but after that I gradually resumed my duties - which I attend to now as usual. My convalescence was pretty severely tried during the fortnight of watching & anxiety on Mrs C's account - but I have felt no worse consequence than a lame back for a day or two, & am now gaining flesh & strength - Time only will show whether my recovery is permanent or not - but I wish gladly leave the subject; which I should not have dwelt upon except that I thought you might desire some farther information than you have before received.

Mr. Breath lamented death, & the dissatisfaction of the Nestorians with the new

measures of retrenchment, & reform adopted, have made it seem desireable to many of us - that Dr. Perkins might return at any rate - I cannot say that I share the foreboding of evil that some have. but I have no doubt that Dr Perkins' presence here would be exceedingly desireable - so far as he is is personally concerned - now, as always, whether the exigencies of the case are such that the Ladies must bear the burden of Mr Perkins is a matter that I leave to others to decide upon. I have no doubt that if it should be necessary, they will not be found lacking in patience, forbearance, & kindness to her. I hope that nothing I have written on this subject may be allowed to convey the idea, that - were it possible Dr Perkins could come alone - we would not all rejoice to find him amongst us. I can truly say that I should most earnestly desire it - for I have the highest opinion of him as a Christian Missionary & a

gentleman of good judgment & great free of character. Comments which have been made at home on the expression of my professional opinion in relation to Mrs Perkins advent - induce me to remark that although my opinions of her unfitness for service here was mainly gathered from those who were her companions so long & knew her best - yet they were not responsible for the expression of that opinion - as indeed I mentioned in my letter of last August - except of course so far as my opinion was formed from their statements which if true then, are true now - as I have no reason to doubt they are - so that I on the other hand cannot be responsible for any change of opinion, that Mrs Breaths death, or other untoward circumstances may have occasioned - The instructions

I received from you to be watchful that nothing should occur which would be liable to induce disease etc, seemed to make the expression of a professional opinion on this subject - painful & disagreeable as it was to interfere with - my duty. I desire most emphatically to disclaim any personal or other motive for so doing, than the one I have mentioned.

The Mission having appointed me in connection with Mr. Cobb to the charge of the Armenian population of the plain of Broumiah - I have been endeavouring to do what I could for them by sending my assistant to their villages with tracts & ~~books~~ testaments - doing in some sort the work of a Colporter, when I could spare him from other duties - I have also held conversations with the most enlightened Armenians I could find, endeavouring to stimulate them to do something for the enlightenment of their people who are in the grossest ignorance

In some large villages not one soul could read their own language either ancient or modern, or any other. In all the villages visited we have been treated with respect & in general with kindness & listened to - with attention. I am increasingly desirous of doing such direct Miss. work as I have time for, & am able to do. I have been making special efforts of late to interest the Nestorian brethren - especially the helpers - to labor for their Mussulman, Armenian & Koordish ch-neighbours - I am glad to say that they respond to the call & seem to interest themselves heartily in it. They have decided to hold meetings for conference, prayer on this subject every two weeks - They meet in my room. The Turkish language is used - for the most part - in exhortation & prayer etc, & we have many interesting subjects for discussion. When we began nobody knew how to pray in Turkish, but at our last meeting there were only one or two who could not do so. I proposed that each in turn should deliver a short

written dis-course in Turkish - subject to the criticism of the whole - on points of grammar, pronunciation, etc - My idea was to stimulate them to improve their Turkish which is generally very bad, both in idiom, & pronunciation & very unacceptable to Mussulman ears -. But they seemed so pleased with the present arrange-ment, & enjoyed the meeting so much that I was glad to withdraw any contemplated change, for the present at least. Yonan of Gergdappa afterwards said - This thing is new to us, we are not yet accustomed to speak on religious subjects in the Turkish language - but in our present way I think we can begin to learn best -, & I think perhaps he is right. I trust a blessing may be on this effort both to those who they labor for - & to the laborers.

The Mission have requested me in connection with Mr. Rhea to prepare portions of scripture in the Azerbijan Turkish for printing - we hope to be able to find sale for them - We find it very difficult to convey the exact & free-full meaning of the original in idiomatic Turkish - & without introducing Arabic & Persian words - which are not generally understood - The Osmanli Turkish & Persian editions of the Scrip-tures now in use are not understood except by

a few who are better educated, even when read to them. There is an increasing inquiry after religious truth among Mussulmen & several are intellectually convinced of the truth of Christianity. I have indulged the hope that Ali Sheraf Beg an old patient of mine - who died last winter received Christ into his heart - But I think Mr. Labaree mentioned his case in his last letter - A Russian Mussulman who has been teaching Mr. Shedd & myself Turkish & Persian - has for some time professed his faith in Christ - He has recently applied to me for Baptism & reception to the privilege of Christian fellowship - I have presented his case to the Mission & the matter is now in the hands of a committee to report upon. This question of admission to the Church seems to be surrounded by difficul-ties - These people from their education etc seem hardly to understand how to speak the truth, to say the best - they are very insincere & it is extremely difficult to teach them candor & conscientiousness - after they have been long under instruction - On the one hand they are

very enthusiastic & impulsive & on the other
hand discouraged & need all the supports &
restraints of Christian fellowship a thousand
-fold more - than those in the more favored
Christian lands - If we are not very particular
in the reception of Mussulmen who profess to be
converted - we shall certainly be sometimes decei-
-ved as better & wiser men before us have been -
But again if we keep aloof from a man who
has really received Christ as his Savior &
discourage him from openly confessing Christ
we incur a heavy responsibility & the most
lamentable consequences are entailed on
the convert - I have now in mind the case
of a Koordish Moollah, who made application
for Baptism to a member of our mission some
two or three years ago, & was unconditionally
refused - He still professes to be a Christian
when among Christians - He seeks our society
when his business allows him - making us
frequent visits - reads his bible etc - but he
says he thinks from what the Sahib told
him, that it is not necessary for him to confess
Christ to his friends & neighbors - but conforms
in externals to his old religion - has two wives -
etc - Still how can we doubt the sincerity of
his professions - made without any hope of reward
& at the risk of his life - It is very painful to me

to talk with him. He seems to think he has realized all the Christian life which his circumstances allow. I will mention one more. Moollah Mahomed the Persian teacher of the seminary - he I believe is most thoroughly convinced of the truth of Christianity & has entirely repelled the religion of his fathers - There is but one thing that seems to keep him out of the Kingdom - He is afraid to confess Christ -. He is a mild, gentle, inoffensive man - with but small natural abilities - No pressure has ever been brought to bear on him to come out from the world & be separate etc - of course no one recommended him to apply for Baptism. & thus he remains trying to serve God & mammon. He is a very feeble man & is frequently sick & then he is in an agony of fear for his soul. I would not have you suppose that I think either of these men should be baptised or that any should be admitted without the greatest caution, & without having the imminent danger they incur fully understood. Could there not be some plan of probation for a certain time be devised? - because if once they get the idea it is not their duty to make a ~~public~~ profession of ~~profession~~ Christ in some way that commits them to his cause - ~~they~~ it seems to me there is great danger that they will get no farther than the two, whose cases I have mentioned. I very

must wish your opinion on this matter.

I trust if the Greek Church make their threatened settlement here, that the Lord will overrule their coming for good in this matter & that they may be instrumental in obtaining toleration. The Baptism of my teacher Mirzya Hyder would not be open to many of the risks that most cases would involve, as he is a Russian subject & under the Russian law it is lawful for any Christian sect to proselyte him.

Oroomiah, April 4th 1862
Recd April 29th
Ans'd June 13.
Jan. 2, 1863

april 9th

(Since writing the above I regret to say Mr. Cobb has been taken sick & Miss Rice has had another attack of Hysteria that hoped she had rallied from. Hysteria is a very difficult malady to treat here, for we have no means to divert her. Miss R suffers very much from low spirits. The care of her in addition to her school duties has been very hard on Miss Rice: fearing that her health would materially suffer I have persuaded her to go to Seir for a few days as it is now School vacation. I hope she may be much refreshed by the change. Mr. Cobb has a nervous fever (He is better today & yesterday. I do not regard his disease as immediately dangerous. Mrs Cobb, though much better is still confined to her bed.) Hoping that you will soon hear better accounts of our health

I remain Sir very respectfully & sincerely yours
Frank H. Young

Dr. Frank N. H. Young, 381

Dr. Anderson

Bromiah
May 18th/62

Rec'd Aug. 8.
Ack'd Aug 2. 1862
Rec'd Cont'd

Dear Sir

You would confer a favor on me, & relieve me of a great deal of anxiety if you will inform me — What plan you have in view for me when Dr. Wright returns. You speak of it so certainly in your letter to us — & that without a hint as to whether ~~I shall~~ my services will be needed after his arrival — that I am emboldened to trouble you on the ~~subject~~. The subject of ~~Dr~~ Wright's return was not mentioned to me in the

U. S. at least not that I have the slight recollection of. I fan it never occurred to me till I heard it spoken of in Stamb by the Turkish brethren. Wh with whom I came out had not least expectation of it. That ally being the fear of others of the S brethren, I thought it was no wise for me to borrow trouble o the subject. but as it appear now, to be not only a possible, but very probable event, it seem nothing but right to ask f your mind on the matter. Y of course are well aware that the prospect of being removed from Persia in a year embar me very much in my plans in co

ays which of course you will fully
understand without my entering
into particulars. I had several
very free conversations with our lamented
brother & father — Sr. bro. consult on
this matter, & I put myself entirely
in his hands. ~~in the matter~~ in the personal concerns in
which he offered his good offices.
I had the greatest confidence
in his ability & discretion, & felt
great pleasure in leaving it all to
him. Had he not been taken from
us, I should not have troubled
you on the subject.
I have nothing to say except that
I earnestly desire — more — much more
than two years ago — to spend my
life & strength in this privileged
service. If I desire any change it is
that my labors may be more directly
seen, than they have been. In fact I
have planned to make it so & I trust to

Realize them if I remain in Persia
I now, as before prefer Persia to
any other field of labor - my place
of future life - entire here
will be a great trial to me
leave if I can be useful
to the advantage of the cause
But I need not enlarge, you
any one should know the heart
of a Miss^n all, I will add
is a request that if practicable
you will relieve my mind
on this matter as speedily as
consists with more important
consideration

Respectfully Yours

Fenn

P.S. Pray excuse this hurried
scrawl written in haste to save the

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Bromiah June 15th/62

Dr. Anderson

Dear Sir

Mr. Cobb having expressed a wish that I should write you a line to accompany his I hasten to do so, though at the last moment of Post time. This is a deep, sore affliction to me, but I have neither time or space to enlarge on that. I am sorry to say I can hold out no hope that he will be able to remain with us. Even if he should get "right well again" I must decline the responsibility of recommending him to do so. I have only time to speak of the chief reason I have for taking this position. - Viz. He is a man who cannot work moderately. By reference to a few lines I have previously written to Mr. Gordon on this subject you will see that I have already faithfully tried to induce him to do so & signally failed. No one not even Natives can do the work in this country we usually do at home - without breaking down. I have tried it myself also - with the result that you are aware of - though I hope I have got over my trouble. I have thought, prayed, & mourned over this new

& opprobrious calamity to our Mission & this negative result is all I can decide upon. If you knew how I love this brother you would know what a grief it is to me to write this. I have been more or less personally acquainted with at least half the Miss^ns of the board I should think & have seen & known others, but I believe Mr Cobb to be a more highly accomplished & talented man than any of them & yet so gentle, sympathizing & loveable that I have — when in sorrow — wept on his bosom as I would on my own dear mother.

I know you will pity & sympathize with me in my loss of home & the dearest friend I had in the world — or ever expect to have.

There will be a people as well as a mission circle of mourners if he goes, as I fear he will & ought — Excuse these hasty lines & believe me to remain Sir

Very sincerely & respectfully.

Yours

Frank St. H. Young

P. S. I cannot help opening this to say what a delightful surprise your letter of April 11th is to us — I had almost given up hoping against hope

Cordovian Jun 18th 1864.

Recd. Aug. 8.

Ans. Jan. 23.

Rev. R. Anderson
Boston

Oroomiah July 2nd

Dear Sir

I wish to dwell on the methods that are practical for the better preservation of the health of your Missionaries on this station - As it is a want too painfully brought under your notice to need any expatiation upon I will proceed to the suggestions I have to make without deeming it necessary to allude to the great economy it would be - if practical to keep Missionaries in good health out here rather than having constantly to reinforce them from home with fresh men who cannot be brought into active employment for a year or two - The climate of this country will not enable any man or woman with ordinary constitution to labor here as they can do in the more bracing air of their native lands. No native

can do it with impunity - & the deliberation with which they undertake anything & which the more energetic Anglo-Saxon souls as laziness - seems to be more or less necessary to the preservation of health and usefulness - I think it very poor policy to task missionaries to the utmost - If they do not take plenty of rest & work moderately - they certainly will break down altogether or very soon seriously impair their constitutions -. But it is principally with regard to the Mission residences & the bad policy of their spending the summer in Bromiah which as I think you will see dependent on the lack of a proper residence elsewhere that I wish to write
I believe no member - past or present - of this mission has ever escaped Rheumatism or Neuralgia or both - The fruitful cause of this I apprehend to be the mud houses in which we live - which I am of opinion are highly detrimental to health - in most

houses I believe the walls - all of them at least never get dry - a room enclosed on either side - above - & below with three feet of mud more or less damp as it must be in order to stick together is I believe unhealthy at all seasons of the year & under almost any circumstances - If there were no better material it would not be worth while to dwell on this - or if other material were so expensive as to be out of the question but it is not so - I think it would not cost as much to build a house of burnt brick here as in the U. S. - It would be easy to get an estimate if you should think the matter worth noticing. Again our houses in the city are hemmed in on all sides with filthy lanes & dirtier houses with inhabitants to match - but you know what Oriental cities are as you doubtless have walked about them, for seeing them is nothing - "distance lends enchantment" to them with a vengeance. If in the multiplicity of other engagements you have noticed from time to time this

sanitary reports of the health officers of large towns - You will not need to be reminded that it is quite possible ~~say~~ to banish many of the worst epidemics by proper precautions I say possible but it is a "fait accompli" in London & many other cities - Plague - Cholera - Measles Scarlet fever - Putrid - Pernicious, Typhus Intermittent & other varieties of diseases induced by a pestilential atmosphere may be abolished & others greatly ameliorated both in quality & quantity - But we are exposed to all these evil influences backed by a foreign & enervating climate all these & the aggravated evils of mud houses may be avoided by building some burnt brick cottages on a healthy site - at a convenient distance outside the walls of the city - There are such belonging to native Persian & there is no reason why ~~this~~ mission should not be similarly located - except lack of means & old ~~traditions~~ of the mission. If any

danger were apprehended from Koords & other robbers it is as easy & as cheap to build a wall round houses outside as inside the city — Seir village has been attacked by Koords times out of mind but they never trouble our premises there While on the subject of Seir — I would like to make a few observations about it It was intended for a health retreat I believe One of the dirtiest of Nestorians villages is within 6 feet of one wall — a pretty extensive burying ground the other side — a filthy wet dirty row of stables behind & odorous heaps of animal manure occupy the front — the whole being located in a sort of shallow gorge on the mountain side exposed to the glare of the sun in its strength & hotter in the forepart of the day in summer than our residences in the city. "Such is our Health retreat! I think Mr Labaree — who has done much for the sick of Seir — will agree with me when I say that there is as much if not more disease among the villagers of Seir as any village we are

acquainted with on the plain of Bonnie.
Our House in the village of Gawelan
I regard as the most healthy place
we have – but it is eight hours from
the city – & too hot for a summer resi
dence – Garrar is the very home of
intermittent fever & other malarious varieties
being a vast swamp. & is utterly
unfit for our purpose – Salmas is
better but too hot for a summer resi-
-dence – Ardeshai I regard as unhealthy
at all times of the year – Tergawer
about six hours from the city promises
better than any other place – But the
district is very unsettled & exposed
to the depredations of the Koords – I
think there would be no danger to
us while we lived in a proper house
there but if deserted – as it would be
by us in the winter – I fear the Koords
would pull it down for the sake of the timbers
A Koordish Beg has offered me a house
near his a new one of his own in a
village of Tergawar which may perhaps

be found useful - He heard I was in search of a suitable place for a summer residence & having heard great stories of the Frank Hakim desired me for a neighbor I suppose - I am going up this week to do what I can towards fitting this house up for our invalids for a few weeks - & perhaps our experience there will determine whether it is eligible - one thing appears to me certain & that is no one ought - as I before remarked to reside either here or in Lin in the three hottest months - June July & August Tents on the mountain side where there is no shade are hotter in the day time than houses in the city & ladies will not leave the comforts of a home for the problematical benefits & certain disagreeables & annoyances of tent life unless they are actually in a panic - I find it very hard to get any of them away - They say we will try Lin & they go there for a day or two & finding it hotter in the morning & forenoon & more decidedly unpleasant than the city every way - they come back & that

is the end - But the great objection against travel is the expense - It is just as much as we can do to live at home on our salaries & travelling about gets us in debt & therefore practically it is out of the question I think Missionaries travelling expenses in this region at least ought to be paid for the reason - that travelling ought to be encouraged as a means of improving the health, & widening the circle of Miss - usefulness - I do not mean that a Miss - should always be roaming about - there is little danger of that in this country where travelling is such an "unmitigated bore" - but that they ought to move about with their families sometimes, & certainly should have this plain & neighborhood in the hot months & a suitable retreat should be provided for them without getting them in debt. There is one more subject on which I wish to express an opinion - viz with regard to our duty to this nation - civilly or socially or politically whichever term may be best - Their present condition seems to be so bad - as to call aver for a

Missionary's interference - The only complaint intelligent Nestorians make of our Mission & its policy is - That "nothing has been done for the improvement of their temporal condition" - But that it has been growing gradually but decidedly worse during the time the Mission has been established here." I would not be understood to endorse this statement by any means, though I think there may be some color for it - I have thought & consulted & sought information in all directions & it seems to me the only way in which their condition can be materially benefitted is endeavoring to procure a somewhat similar position for them that the Greeks & Armenians of Turkey occupy In order that they may become united it seems vitally necessary that we should endeavour to get some one of their own number who will be a man of their choice recognized officially as the head of the nation, & who will be backed in Tehran by

Foreign influence & we ought if possible to induce the English government to place a Government official in Broomiah. If such a man were a liberally minded Christian he could do more for this poor distressed almost frantic people in six months than we could accomplish in years & almost any one would be better than none - as it would take off our hands this everlasting trouble with the authori-ties - which keeps us perpetually in hot water & takes up so much valuable time -- No Missionary I think ever went abroad more decidedly opposed to interference with political matters than I - I thought I had seen the evil as well as the good of such interfe-rence on the part of missionaries at the Sandwich Islands - I have endeavoured to keep myself entirely aloof from such matters here - but it is impossible to see a poor man perhaps a brother in Christ - plundered & beaten without helping him when you can hope to interfere with any prospect of

success – And in my position here I am continually called upon by "all sorts & conditions of men" for such help as well as my professional services – Now it seems to me if we interfere at all in such matters it should be in the way calculated to be the most efficient & I think the Missionaries convinced that it seems necessary to try & do something more for this people in this way than has as yet been attempted & that in the direction I have indicated lies the only chance of doing anything efficiently – We I think are agreed that Deacon Isaac the late Patriarch's brother is the only man who could hope to unite the clashing interests of different sects & tribes. I do not think it would be wise for us to have anything to do with the Persian government in this matter – but an effort – should be made I think by us in Tehran with Foreign ambassadors & that strong representations should be made to influential & Evangelical men in England to induce them to press the English government

to take some definite action for the relief of these poor oppressed Nestorians. I think also we as Missionaries can do much through our native agency in developing a spirit of unselfish & christian as well as liberal patriotism. I do not regard such a work as easy by any means — but the question does not seem to rest on that but rather on these queries — Is it right — Is it the best we can attempt? Is it practical. Perhaps at your distance from the scene of action — You will not readily see the necessity of moving in such a matter, but we cannot get rid of the responsibility & the burden of it weakness us greatly. I have no better news to comfort your invalids than you received by the last mail — Except that Miss Beech inclines rather to return home — I think however we both would prefer to reserve any decided expression of opinion till we see what Tengauer will do for her. She suffers much from Hysteria and depression of spirits which her present circumstances tend to foster — Hoping you have not ~~quite lost~~ become wearied of my frequent epistles I remain Ever yours affectionately

Brewster

Oroomiah, July 2, 1862.

Received Aug 21.

Recd Sept 1863

Dr Anderson 384 Gawar Thursday
Boston August.

Dear Sir

As I have been touring in the mountains for the last two months it may perhaps be interesting to you to get - yet another - persons ideas of the mountain work & its prospects etc - I have visited Tergawer & most of its villages - also in Gawar in a residence at different times of three weeks I have looked over it pretty thoroughly - & have been to Kochannes the Patriarks seat going by one route through several Nestorian villages & returning by a different one. I was not prepared to see things in such a poor state after the years of prayer & labor bestowed on the work. Our helpers are routed from village to village in Gawar, & utterly expelled from Bass & Telu. Of Gawar I think we certainly had the right to expect better things, but the prospect is gloomy. I think however that during the past year much has been done to place the work on a better footing, & had Mr Coll been able to devote himself to the work this spring & summer as was his intention, & hope I make no doubt things would wear a different aspect - He has been much tried with his helpers in Gawar & has found it very difficult to make their labors & their presence tell as it should. This is especially true of Beacon Samo & Priest Shamman - So far as I can see there is but one efficient helper in Gawar & he is but a youth but I think a burning & a shining light & though no compromiser people seem to be willing to refuse

in his light" though perhaps it is only for a season" - They tried - i.e. the Bishop Mar Sleva & his followers of the old church - to intimidate and persecute him but had not as much success with him as the others & his generous & courageous bearing has won golden opinions for him - even at Kochannes they speak highly of Deacon Sequer for that is his name. The work in these mountains & among this ragged people needs - manly saints - but young men of the seminary are with few exceptions not up to the work - in this respect I mean. I think that I never knew such cowardly men - fine looking intelligent strong young men, but saplers - destitute of vigour & energy. There is undoubtedly much danger to property, but I think apprehension of personal violence especially from Nestorian mountaineers has been very much overrated - I cannot say how it is with the Tiary people but I am inclined to doubt if ~~much~~ of their personal prowess etc has not been much overrated - for the others that I have seen are so far I can judge a pack of arrant boasters & threateners but none the less as cowardly as the curs they keep to bark & not to bite. I do not think a man of any nation of ordinary pluck need be in the least afraid to travel in these mountains if he use ordinary precaution: there is some danger of course - so there is or was in Mayor Woods time - in New York city. I speak much of this because it seems to be the lack of our young men that go to the mountains: but I have no idea how they may be improved in this respect: I suppose it is necessarily a work of time. In Gawar we have as you may know four helpers Deacon Tamo the senior is now in Mexican

whither he has fled for refuge from imaginary danger
- though perhaps actual threats - from Erzerum
where he was placed at the instance of Messrs Rhea
& Labaree - & under the protection & with the sanction of the Turkish Mudir
at Bizza - He professes to be willing to go back
but it seems doubtful to me whether men of his stamp
are of any use in such positions & as added to
that he is at present unwell, I shall wait ins-
-tructions from Oroomiah before making any
effort to re-place him - He had till this spring clung
with such tenacity to his native village of Memrican
that it had been found impossible to remove him
elsewhere - though the wants of the village were, or
should be, all met by his brother. Priest Hanny
& Tamo's influence was allowedly bad in some respects. Mr. Cobb
however took him vigorously in hand & he
became willing to go to Erzerum whither as I
before stated he went - & again returned.
Priest Hanny is an able & efficient man with con-
-siderable experience & education but he is discon-
-tented with his salary & the terms of his employ-
-ment & so far as I can judge does no more than
he can help. The trouble is that during the summer
he is immersed in his business of farming
He has been entreated to leave it & apply himself
entirely to the gospel ministry but he was not
willing consequently Mr. Cobb employs him only
for a part of the year. The others are employed
all the year & thus he is unreasonably jealous
& though unwilling to acknowledge it to me he
I am told talks of making a begging
tour in Russia - which "laudable" employment
is the grand resource of the Nestorian clergy
& the ultimate threat of disaffected helpers - Our
intercourse has been very pleasant so far but he
will not meet my advances to his confidence & so
it remains. Priest Shaman now of Girzaveran

has been driven from place to place & within the last fortnight, the old church party made a vigorous effort to drive him from here the Bishop Mar Sleva - I am told incited one of his neighbours to kill him promising that he - the bishop - would effect his escape to a place where he could be beyond the Osmanli power during the excitement in his village I offered to stay with him & share his fate - not that I supposed there was serious danger to life but I thought there might possibly be stone-throwing or other petty persecution - He accepted the offer & I remained with him a part of two days & the intervening night but the enemy was still as a stone - the second day was the Sabbath & the Priest beat his board for public service though our hopes of a congregation were not very high - We had however five souls present beside the Priest's family & myself - I met here the son of a former helper of ours Priest Benkha I say former for he has now seperated himself entirely from our people & is perhaps as determined an opposer of every good work as there is in Gawar. His son is a very fine looking intelligent young man whose appearance interested me very much - We had several conversations on religious subjects - through an interpreter for he does not understand a word of Turkish - He complains of his Father for not allowing him to go to our school & for making him observe the fasts of the old church &c in a rigid manner. He said he would leave all & come to school if I would take care of him - I told him not to forget the duty he owed to his father but not to allow it to interfere with higher commands & if he could not reconcile both duties under his fathers

roof that he had better leave & the Lord would guide him in the right way if he sought diligently for wisdom from above - We conversed on the nature of the new birth - He had been taught the old church dogma of Baptismal regeneration - but listened eagerly as the truth was pointed out to him & his reply afterwards ~~repeated~~ was in the Turkish idiom in which it was rendered to me - "I never heard these words before my Soul opens to them" - As I was mounting my horse to go to an Armenian village at some distance - I again spoke with him, warning him seriously that if he neglected acting on the light which he professed to have received he would have to render a bitter account of our interview - when the last great day should come. In the course of my stay with Priest Johannan I became much better acquainted with him than formerly - I had not thought highly of him on account of one odious failing he has which is ~~covetousness~~ niggardliness. I think he strives against it & has made headway but still he is far from being what he might be in this respect: it is a great pity for he is a well informed faithful preacher a man of good judgment - for a Nestorian & very patient - But his failing is an unpardonable one in the eyes of his people & to add to this he has a personal quarrel with Mar Shimon's family on account of a spoliation to which he was subjected by them at his native village Khananis years ago, & though I have no idea that he bears the family any malice - yet the defect of character before alluded to keeps it rankling in his bosom & he talks much too litterly of them to do any one good that hears it - again - every one knows his history & regards him as a natural enemy of the Patriarch rightfully or otherwise according to their various opinions on the

whole I am of opinion that he does more harm than good here & should be removed - As to the first I believe Mess. Cobb & Labaree have come to the same opinion - but the difficulty is to put any one in his place - able men in Urumia love their own too well to be ready to come here or elsewhere in the mountains i.e. it is very difficult to find any that are both willing & fit - although I think we have at least one third too many men on the plain & in the neighbourhood of Urumiah & I think we should gradually but determinedly scatter at least the proportion before mentioned where they are more needed. Though I am quite aware that ~~many~~ I am - though not entirely alone - yet in the minority way of thinking on this matter please understand I do not think the number of helpers should be reduced by so much as one able, faithful man but that they should be more widely scattered. I however only mentioned this subject by the bye - & will not enlarge -

My principal object in visiting Mar Shimon was to endeavour to get his good offices for our people in Baos & Telo - I ~~was received~~ met with a warm welcome - & much politeness & received much attention from his miniature - I had well nigh said mimic - court - The young man himself not only professed to fall violently in love with me but revealed a very decided attachment to my sword - which he asked for as plainly ~~and~~ perseveringly as he could - without expressing it in so many words - I finally gave it to him but when he asked through my servant for Brandy I thought it time to stop his begging - Although I was overwhelmed with soft words & flatteries etc-etc - I could get nothing out of them in the way of a permit for residence for our people

in his dominions or a protection or anything but expressions of great willingness that they should be there & that this people should be instructed from the Bible etc — I pushed him hard & they, his uncle & others, at first said that Mr Rassam (of Mosul — Br. Cons.) had three times directed him to give no written permissions to any foreigners. I told him there were men of his own nation & that I was sure Mr Rassam had no objection to his restraining his people from offering violence in his name to others — He then said he himself was afraid of these people, in his own — & dared not give any order in the matter — again that if he did all would become Papists. I talked with him very plainly in the presence of his relatives — making my servant translate into Syriac that all might hear — though he understands Turkish himself — in which language I afterwards spoke with him in private. He gave me a good opportunity by coming alone to me & saying he was very sorrowful about this business & also that he was ashamed for he knew what I asked was right. I took occasion to remonstrate with him out of the scriptures in thus preferring his gathering friends, & imagined pecuniary ~~interest~~ interests before Christ & his cause. He had on a former occasion entered on the subject of "Kissing the cross" & why we opposed it. I reminded him ~~again~~ of a remark I made on that occasion of our being directed to "bear the cross" but not to kiss it, explaining what we understood by "cross". I told him he had a noble opportunity to obey his Saviours commands & that he would surely have to answer to God if he neglected his duty & opposed the work of God for he confessed in answer to my inquiry — that our teachings were right & in accordance with Scripture truth but he made no satisfactory reply as to the business on hand. I am afraid that the Patriarchal policy will be the same towards us as heretofore & that a selfish care of their own ~~inter~~ supposed interests will still prompt them to throw all the obstacles

in our way that they can with safety to themselves. From what I have since learned of our peoples difficulties in Telu & Bass I feel convinced that if Mar Shimons people did not themselves fo-ment these difficulties - they certainly con-sented at it & rejoiced over it, notwithstanding Mar Shimon to the contrary — I think the sooner our work in the Mountains is placed on a distinct persistent footing - the better there is a favorable disposition among many of the mountaineers toward us but under the present arrangement, or rather lack of any arrangement - they have to encounter persecution & fines etc without any protection. I trust the American Minister may find it within his sphere to obtain distinctive protection for the Pro-testants of Koordistan in such terms as shall enable us to keep both Pope & Patriarch out of our fold - or rather from worrying it. And yet this after all is but a choice of evils, & we may anticipate a great deal of trouble in the working of such a plan. Were there any other way to accomplish our pur-pose I think that warned by the experience of the Turkish Mission Brethren, we should be disposed to give it a trial - but there seems to be no other way & so we must be content with it. The mountaineers as might be ex-pected are a restless, turbulent, jealous race & even a wise head-man would find it difficult to satisfy all parties. but it will be extremely difficult to find anyone in Bass or Telu for instance - in whom the people disposed to receive us will unite, & we cannot hope that when found he will be a reliable man.

Seir Sept 4th

I have but one more subject to add to what I have already written of the religious state of this part of Kurdistan & this is with regard to the Armenians. They seem from worldly motives disposed to receive us kindly & to listen to our Nestorian helpers. They are less influenced by their ecclesiastics — so far as I saw — than others but this is because they seem to have no interest whatever in religious things. I hope that in connection with labors for the Nestorians they will not be overlooked. They seem to be enterprising energetic men whose influence when exerted intelligently is a power in the land for good or evil.

The Summer of 1862 has now passed & its effect on the health of our Mission circle strengthen the decided opinions I expressed to you in my last letter. You will perhaps remember that I stated it to my opinion that in June July & August — the Mission families should remove from the unhealthy — at this season — plain of Oroomiah: & also that Seir was not sufficiently removed.

Three cases of Bilious remittent fever have occured in our fast diminishing circle. The first case was Mr & Mrs Rhea's child. The attack was so severe that Mr Rhea at first thought it useless to send for me. I was then in Gawar but when his messenger arrived I was just leaving for Boomiah; riding past day & night I arrived there in about twenty hrs. I judge the fever to have been a bad case of bilious remittent or congestive - though it had passed its crisis when I arrived, & the child looked like a corpse. she revived under the pressure of stimulants but her recovery has been slow & convalescence is still imperfectly established which has obliged me to recommend Mr & Mrs Rhea to travel with her which I hope will be the means of restoring her - though her constitution has no doubt received a severe shock. The next case was Mr Labarre's His fever appeared at the outset to be of the Nervous variety it attacked him about a fortnight ago: in the second week it became complicated with malarious symptoms which called for active & energetic treatment He is now convalescing favorably though much prostrated in strength. Miss Beach was attacked with the same fever five days

since but as she was under treatment for other difficulties I had the advantage of combating it at its first appearance. It commenced with violent & continuous vomitting which lasted nearly 24hrs & then came a severe chill. large & frequent doses of Quinine in combination with other remedies seemed to check the disease on the 3rd day. she sat up awhile to-day, to-morrow we hope to move her to the city, ready to commence her journey to Stambul on the next day. Whilst speaking of Miss Beach's case I would inform you. though not so directed by the Mission — that in consequence of the unanimous advice of the Mission she is now preparing to leave us. You are aware that for nearly a year she has been under Surgical treatment for ~~functional~~ difficulties complicated by Neuralgia & Hysteria. She has decidedly improved in the first respect. although tent life in Tergawer which was necessary — in default of any better convenience — has very much interfered with the necessary Surgical treatment. On our return to Oroomiah she asked my opinion as to the propriety of invaliding from this station. As I considered her life was not in danger & that she was not without prospect

NB These two cases of fever occurred in Seir

of recovery. I declined to take the responsibility of advising her to return to the U.S. but recommended her to ask the advice of the Mission in Council, which she did & as I before remarked we were unanimous in advising her return with Mr & Mrs Cobb. Although as I remarked previously I have not been delegated to make any report to you - I will observe that two reasons seemed chiefly to weigh with us in making this recommendation - First that supposing she was restored to the measure of health & strength she enjoyed in the U.S. it seemed by no means evident that this would be sufficient to enable her to enter energetically on the duties & responsibility of her position or resist the acknowledgedly enervating influence of this climate - 2ndly If during the coming autumn & winter she were to have a return of the Neuralgic & Hysterical attacks or both from which she suffered so severely this last year, there was no lady who could in connection with her other ~~necessary~~ duties take the necessary care of her, which fell chiefly & I may say heavily on Miss Rice last winter - I stated to the Mission & they all agreed with me that Miss Rice was

unable to take this responsibility in addition to the care of the Female Seminary which seems enough for any lady to assume - there were also minor reasons brought forward with which I will not trouble you.

To close the subject of the returning party I will remark that Mr. Cobb received much benefit from his trip to Tergawer but since his return he has fallen back again & is in a very enfeebled condition which leaves no doubt as to the propriety & necessity of his return to America. Mrs. C. is pretty well. The Mission have requested me to accompany the returning party so far on their way as may seem necessary.

I will again mention how necessary & desirable - a permanent health retreat is. The discomfort of living in tents with children must be experienced to be fully realized - On a journey it is much easier but day after day it is very wearing to all concerned & is only resorted to in cases of evident necessity. Even without children it is very uncomfortable I found it difficult to keep our party longer than two weeks in Tergner though they readily acknowledged the

improvement that the pure mountain air & good water had occasioned. The mission however hesitate to ask for an appropriation sufficient for the purchase & alteration of a house for this purpose. I also think it very desireable that our premises or rather I should say dwellings should be removed outside of the City walls - that we may no longer be subjected to the evil influences of a filthy eastern City & to the the Neuralgias & Rheumatism engendered by living in damp mud houses when a brick cottage is in the end a cheaper because a more durable building & one that does not require repair - in the shape of the addition of more wet mud - every year as there do And if the lot were bought instead of leased it would result in a great saving of funds if it is contemplated to occupy this station fifteen years more.

After a careful survey I do not hesitate to say there is no village on the plain of Ganar which is safe as a summer residence for foreign Mins. And though all are thus unhealthy Mamikan the village where the Mission house is located is perhaps worse than any other one. - About one

hours journey from the N. Wn edge of the plain are a succession of small Nestorian villages situated on the mountain side on a rather steep slope - The country is open the prospect fine - The snowy mountain tops of Selu lay in full view to the S. & West - this part of the country is tolerably well wooded & altogether offers a very desirable site for the summer residence of a missionary or missionarys & is easily accessible both before & behind to a large Nestorian population (NB. This district is called the Billage-nai!) — I did not go quite over to Tulamerk though when I was in the neighborhood I rode near it — but I should judge it was a healthy location - though I suppose its inaccessibility to any number of Nestorians would prevent any permanent summer residence being located here - I would remark here that it seems to me very desireable nay almost necessary that the Miss^r or Miss^rs having charge of the Mountain field should reside there in the summer & as much of Spring & Autumn as is practicable. I also think that the Miss in charge of this department should have an associate & he could thus be enabled to leave his family on the East^n side of the mountains when

2

3

necessary. The associate remaining very at the Billage - nai with both families. He would find his hands full of work as well as the man farther west.

Oct 13th. This letter begun in Gawar & unfinished by pressure of business needs an apology to accompany it. But as I am not aware of anything very new or particularly valuable in it - I have not been careful to hurry it off.

I am sorry to say I have been suffering so much from Neuralgia in my head chest & elsewhere for a few weeks past that I have not been able to do much outside of our own premises. I have gone beyond my strength this summer sometimes but to a single man travelling in Koordistan - this is almost unavoidable. The journey thither was unsought on my part & so providential. I recently at the request of the mission went on 4 days journey with Mr. Cotts party & thence across the mountains to Kotour to answer an application for surgical assistance from the commander of the frontier garrison. I found it hard work over those mountains etc. This was the climax to my neuralgia - but these wet mud houses - opposite the pachas position & prevent cure. I fear an at least temporary change of climate will be necessary. Respectfully & truly Frank Ker M.D.

Mr. Wright

Rec'd Jan. 2. 1863

Rec'd Dec. 20.

Seir Sept. 4. 1862.

Rev. S. B. Treat
Boston

Haskeny Constantinople
June 12th - 1863 -

Dear Sir

With already renovated health & strength - I am on the eve of continuing my journey Westward. I come home in consequence of Dr. Andersons letter - in answer to me - dated Sept. 2th 1862 informing me that as Dr. Wright was to return this Spring - 1863 - & as the Mission in Persia were located in Oroomiah there would be no farther occasion for my services.

Constantinople June 12. 63.
Rec'd July 9.
31
Rev

You are probably aware of the Mission action this letter occasioned but as it may be more convenient for you to (?) by them as conveyed to me, including by the Secretary of our Mission.

My object in writing to you now - is to inquire what action - if any - could be taken by the executive of the Board,

in this matter. Many circumstances unnecessary to dwell upon here — induce me to ask the favor of the communication on the subject to my address in London if possible — care of Grayson H. Young Esq.
Accountants Office
Bank of England
London

I hope to be there by the end of this month & remain in London about a week —. If this be inconvenient or inadmissable I trust I shall be pardoned if I beg an early decision of the matter on my arrival in the U.S. As I should prefer very much on many & weighty grounds, to spend no more time than absolutely necessary away from my work. If prospered I shall be ready with my wife — to return by the 1st steed in Aug.t — to our loved work in Bosnia or elsewhere so far at least as earnest desires & ardent aspirations may make us ready — always provided — the Board think we can be sufficiently useful to render our employment in the

Mips. not desirable.

I remain Sir

Very respectfully & sincerely yours

David W. H. Grundy

Copy

Resolved That as Dr. Young has requested permission to return to America the coming Spring while we value his medical services very highly & gratefully we cannot withhold our consent to his return for a temporary absence, if he feels it indispensable to do so. Dr. Wright's return.

Resolved That in case Dr. Wright does not return we cordially invite Dr. Young to continue to be associated with us as our Mission Physician - confidently believing in our brother's preference, he may make his valuable acquisitions & skill as a Physician eminently subservient to our Mission work

Resolved That in case Dr. Wright does return to Oroomiah we invite Dr. Young to return & locate in some where a Station has been authorized, & engage in labors for the Armenians & other classes as a Physician & Missionary

Attest Benj. Labaree
Secretary

adopted
Oroomiah Feb 27 1863

London July 15th
Adams St. Strand

S. P. Treat
Boston

Dear Sir

As I think you may wish to know why I linger here instead of returning to the United States at once — I will briefly mention the cause of my detention. I presume that the Brethren in Oroomiah have informed you of the firman from the Persian Government which is a heavy blow at the very existence of our mission guided by the wily & unscrupulous hands of the Lazarist Vicar Genl in Persia. Also you have no doubt heard of the famine that prevails among our Nestorian brethren occasioned by a second visitation of locusts. Guided by the advice of Mr Birch of the Turk. Misp. Soc^y — I am endeavouring to excite some sympathy & interest among persons of influence — & influential Govt. officials here. After many disappointments I succeeded in obtaining an interview with Mr Layard of the Foreign Office — yesterday. He received me very kindly — spoke very handsomely of Am. Misp.

in the East - & though pressed by business listened to a brief account of the present difficulties, - desired me to make a written statement of the state of the country & people for him, promising to lay the matter before Earl Russell, & to instruct Mr Alison - the Brit. Minister in Persia - to use all his influence in favor of the Nestorians & their Mission friends. - He appeared quite interested as well as acquainted with our poor people. Besides calling upon individuals etc - I have attended a meeting of the Tract Soc.ty where they asked me to talk to them a little - & they have promised to assist us with the press so far as the objects of their society will permit them to do, & they instructed their Secretary to correspond with Dr Perkins on the subject - . I have likewise had an interview with Mr Byrne of the Brit. & For. Bible Society & he seems to think favorably of forwarding efforts for the distribution of the scriptures among Persian Armenians by colporteurs ~~[illegible]~~ from Oroomiah. He requests me to make a written statement for their Committee, as to the Armenians of Persia - & what may be done for them - also in relation to publishing the

"Sermon on the Mount" in the Trans-Caucasian Turkish with an ultimate view to giving the large population that speak this dialect the Scriptures in their own tongue. You may readily imagine it is much easier to talk of these things - than to present to the parties mentioned - our difficulties etc etc & involves hours & days of calling & waiting frequent disappointments Etc Etc - which are especially harassing to one totally unaccustomed to this sort of thing, & the more so as during my enforced stay in Russia - waiting for a Steamer I imbibed so much of the malaria that prevails on that swampy coast as to lay the seeds of fever which - though I have hitherto escaped the ague etc - has so enlarged my spleen as to prevent the free motion of the heart & thereby cause a constant feeling of oppression & uneasiness which of course in no wise improves in this "running about London" business - I shall be thankful enough to leave this - wilderness of houses for the health-giving breeze & pure air of the Berkshire mountains. I hope to be able to get away in a week or ten days time - when

I shall of course take the earliest opportunity of waiting upon you in Pembertn Square

I remain Sir
Very respectfully & sincerely
Yours
Frank D. H. Young
Physician to the Austrian Dispen

London July 15. 1863.
Rec'd July 31.
Ans "
31

Pd. Cash
12. & 6. 13. Ans 5

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Pittsfield Mass.

Rev S. B. Treat — Monday Augst 31st

Dear Sir

I arrived here safely last week & should have reported myself in Boston ere this, but for your letter which I found here intimating that the Comte. waited for Dr. Anderson's return to take any action in my case — so that I suppose it will be of no use for me to go to Boston before the middle of the month —. Should you desire my presence in Boston before that time, will you be so kind as to give me notice

I remain Sir

very respectly & sincerely yours

Frank N. H. Young

Dr. F. N. H. Young.

Pittsfield Aug. 31. 1863.

Rec'd Sep. 2.

" " 9.

P. Cw

Rev - S. B. Treat - Pittsfield Mass
Boston - Sept 14th 1863 -

Dear Sir

I am very sorry to hear that the consideration of my affairs is further postponed till so distant a date, & that, principally because having no home, or relatives in this country I have to apply for funds to defray my expenses for board, clothes etc - until something definite is decided - I have several friends - chiefly the relatives of Oroomiah Missionaries - whom I should like very well to visit should such an expenditure be deemed advisable. I hope you will not calculate upon me as a speechmaker, for I have no talent in that line & have no experience except among Turks, or Armenians. I fear the little I do at Concerts, Sabbath schools, etc is not worth much. Perhaps I may look to be notified if it is desirable that I attend the meeting next Month.

Mr Waldo notified me of the arrival of a box addressed to me - Will you be so kind as to transmit to him the following directions viz - That "He will please open the box

& forward any packages that may be addressed - & send the Balance to me. ~~by express~~.

In reference to the disturbances in Persia it may be well to mention that Mr. Layard B. Ap. For. Secretary has assured me he has sent a Messenger with very strong instructions to Mr. Alison the B. Minister in Persia, to protect the American Religious Mission in its operations.

I remain Sir
very respectfully yrs
Saml. D. H. Young

P. Bn

Pittsfield Sept. 14, 1863

Recd Sept. 15
ans " 15

Enclosed Rebel

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Newton-Centre
Nov 2nd 1863

The Prudential Committee
of the Am. Bd of Com for For. Miss.

Gentlemen

In accordance with the suggestion of your Secretary - I will endeavour to urge upon you the claims of the Armenians of Persia, for Missionary effort - And the advantages a work of grace among them presents, for the evangelization of Persia.

In order to the better understanding of the subject, it seems desireable to take it up in some order &—

First I will call your attention to the central position of Persia — Its destiny in a Military & Commercial point of view, to play an important part in the onward March of Western Commerce & Arms — & in the same connection, to the geographical position of the Armenians in Persia & the important bearing they will have for good, or evil on their countrys future.

Secondly To institute a comparison between Nestorians & Armenians, as to the relative influence they may be expected to exert on the present, or future, ruling class of Persia —

Thirdly — That the direct & indirect religious influence of Nestorians can — and to some extent has been satisfactorily brought to bear upon the Armenians, & therefore it should not be considered as a new mission, but a natural & necessary outgrowth of the present work. The number of well qualified preachers, & teachers, being already out of proportion to the population on which they can act, without some extension of the work — even though the Nestorians of Koordistan continue to be supplied with preachers from Persia — a measure which any considerable advance of the work among the Mountain men, will render unnecessary & undesireable.

Lastly — A few incidents & remarks drawn from my acquaintance with the Armenians of Persia.

First — The Central position of Persia.

This may be illustrated by noticing how it is pressed on all sides by powerful neighbours; into some one, or more of whose hands it is ultimately destined to fall. Rupia ~~on the North~~ has already seized on that part of its provinces on the North of the river Arras, & is only delayed by fear of European interference from taking possession of the whole country, & launching the Rupian flag from the shores of the Persian gulf —

The British overawe Persia with their sepoy armies in Hindostan. It is but a few years since they effected a landing at Busheer — on the Persian Gulf — & overthrew in one battle the only army — the Persian govmt could adduct

All the commercial intercourse between Russia & India naturally finds its way from Bushheer - before mentioned - either to Resht on the Caspian Sea - which is already a Russian lake - or via Trebizyond to the Russian ports on the Black Sea. -

The Osmanli Turks on the N. Westn frontier have pushed their garrisons far into Persian territory - A year ago last summer while a guest in the tent of the Commandant of the Turkish troops on the frontier - I heard him plan how - with a few squadrons of irregular cavalry in addition to his own command - he could seize Tabreez - the principal commercial city of all Persia & hold it against all comers. -

The Koords too - from their mountain home on the West make frequent inroads into Persia & boast that were they united among themselves, their fiery horsemen could ride to the gates of Tehran, on their marauding expeditions, without meeting any material resistance -

The Turkomans, on the East, keep up the same kind of warfare, in spite of the best efforts of the Government. They recently surprised & defeated a large Persian army sent against them -

Further South - Yost Mohammed Khan with his fierce Afghans has taken the independent city of Herat by storm - which is regarded as the Key of Persia on the South.

I have dwelt more on these facts to show that the present régime in Persia is drawing to a close whatever Govmt may succeed, it is all important that

if find, & recognise a Christian church representing evangelical Nestorians & Armenians — as a "fait accompli" When this change occurs a new era of progress will dawn on Persia. The slow gait of the caravan will grow into the rush of the rail-car — The primitive rafts on lake, & river, rock on the swell of the swift steamer, & Persia, as a great transit route to the Indies, will develope her own rich resources, now smothered under the short sighted rapacity of a corrupt & tottering mussulman throne.

In this connection I would remind you that the Armenians are located along all the principal commercial routes, & with their well known enterprise, business talent, & obstinate perseverance are getting more, & more, the control of commercial, & monied interests in that country.—

A missionary may travel either from Trebizond on the Black Sea, or from Russia proper — to the Persian arm of the Indian ocean, & wherever he finds a town of the least importance, he may rest in an Armenians house — and — except where Russian intolerance forbids — address every Sabbath an attentive Armenian audience.

I do not propose to dwell much on Armenian character — you have been fully informed on the subject by the brethren in the Turkish empire, only saying that their truthful representations apply to the Armenians of Persia — who are equally with their brethren in Turkey, vindicating in another way their title to be called "The Yankees of the East" — by getting hold of one very important American idea, viz a separation between Church & State —

In the city of Tabreez, before referred to. The Armenians are about equally divided into two parties - The Bishop's & The People's - The latter - taking ground with the Italians in their Church & State controversy say - "Let us control our own relations with the Govmt, & we will continue your spiritual children - but you cannot be both King & Priest". To complete the analogy between the Italians & Armenians - their clergy are just as determined to resist all innovation to the utmost, & echo the Pope & Cardinal's "Non possumus"....

You are already informed of the circulation in Persia of Voltaire & other infidel writers. There can be very little doubt that they have not been without influence on the Armenian mind - be that as it may - this beyond question that many of the most influential have fallen into infidelity.

In view of the present state of enlightenment, and restlessness, of thinking Armenians, & their* potent influence on the future of Persia as the merchants & money holders of the country - they now have, and which will be vastly increased in any of the changes impending - Is it wise! - Is it prudent! to defer the extension of Missionary work to this people?

Secondly In instituting a comparison between Armenian & Nestorian character, if the latter suffer in some respects - I trust that you will not suppose I under-value the great results of Missionary labor amongst them - This is simply a question of National temperament & peculiarity

The Nestorian's are chiefly husbandmen, or Shepherds, there are few mechanics among them & so far as I know - no merchants - I have known several start, but none succeed in business. They have neither the energy, or enterprise necessary to success in business. - The most depreciatory view of Armenian character will not deny them these qualities - It is unnecessary to dwell on the advantage in social ~~& political~~ influence this view of the case will give the Armenian over the Nestorian -

The same causes which operate on their social influence, affect their relative political position -. Both are oppressed & disliked by the ruling class of Mahomedans. But while the Nestorians are trampled under foot & pauperized - they fear to go the same lengths with Armenians - Many of whom are rich & influential & all - compared with the Nestorians - comfortably off. I never saw an Armenian in Persia a beggar - but our premises are seldom free from destitute Nestorians of both sexes, & all ages, & persuasions - so much so indeed as to be a serious drain on a Miss'ry scanty purse - again - In a geographical point of view the Nestorians are at a great disadvantage - they are located on the N. W. frontier having no village more than 30 miles within Persian limits - While the Armenian settlements stretch through the length & breadth of the land - Thus, from their Social - political & geographical position - as well as their natural disposition - the Nestorian people are not calculated to rival their Armenian brethren, in their indirect influence on the population of Persia - But as Missionaries, operating by preaching

labors - especially as itinerating Evangelists, they seem to me to be second to none of the converts of the A.B.C.F.M. - This brings me to what I have to say in the Third place

Viz - That Nestorian helpers can be worked advantageously in the Armenian field, their labors being acceptable to these people - They have - as you are probably aware - a language in common - the Tartar - Turkish - sometimes called Trans-Caucassian -. Some of the Nestorians already employed in this way have acquired the Armenian, & others are making fair progress. The two Evangelists, & other unpaid but zealous helpers who have been under my care, are deeply interested in their work - The Evangelists ~~have~~ performed three complete tours in the district of Oroomiah & were everywhere kindly received - There are two Nestorian helpers - who speak this language - located in Armenian villages on the plain of Salmas: as also is a Nestorian woman, similarly qualified who has charge of an interesting school, which is to some extent self-supporting - An Armenian from the neighborhood of Moosh, who took refuge with us from home persecution - is teaching his language to a class of girls in the Seminary at Oroomiah; & has also several pupils from the Armenians of that city, who study in the time they can spare from their business pursuits - This young man is a candidate for admission to the reformed Nestorian communion & is regarded as hopefully pious -

If the number of qualified ~~Nestorian~~ helpers on the plain of Oormiah, be contrasted with the number of the Nestorian population there, it will be found they are better supplied with preachers than the people of New England - to say nothing of those qualifying every year in the Seminary. I beg you to refresh your memories with the enthusiastic utterances of that grand missionary pioneer Mr. Grant in his work on the Nestorians. I trust they may yet be read as prophecy. The traditions of the Church - the genius of the people, eminently call the Nestorians to a Missy work. Who shall say that the present generation - if assisted by the American churches - will not emulate the zeal of their ancestors & again plant churches ~~on the~~ broad steppes of Tartary, & rebuild the sepulchres of their fathers, among the millions of benighted China. I would farther remark that my personal labors for the spiritual benefit of Armenians - though covering the short space of a few months, were full of encouragement to me. I have always been kindly received, & generally very attentively listened to - have been visited in my own room by the elders of the principal villages, & been assured that they are willing & desirous to receive our helpers in their villages. I believe that if a work were commenced now, it would sooner become self supporting among these people - than among their more highly privileged Nestorian brethren -

We have been frequently invited to come ourselves, or send teachers by the Tabriz people—
The principal Armenians of Salmas desire our presence there — while on my way home, I was offered by one of them a building site in his village, & his assistance, if I would return & settle there —
Though our acquaintance with the Armenians of Persia is confined to those in the North — I apprehend that eventually the neighborhood of Isfahan in the South — which is their head quarters — will afford the most interesting field for missy labor —

Finally — I would beg to suggest that the propriety of extending the work in Persia might be tested — in a pecuniary point of view, at least — by presenting the case to the churches, to ascertain if they are ready to provide in such a way for this purpose — as would guarantee the necessary funds — I have addressed two churches on the subject, & I apprehend the deep interest they manifested is due only to the intrinsic merit of the case — I was ~~told~~ told by the pastor of the 1st Church at Northampton that his people would at the least be willing — he thought — to support one Foreign Missionary family in this field — in addition to their usual contributions. —
It remains only for me to add, that as Dr. Wright is again able to occupy his post in Oroomiah, which I have temporarily filled — there seems to be no farther

need of my services in Persia, unless it be in connection with these people whose claims I have I fear but feebly advocated, & if you do not deem it wise or best to enter this field - With many thanks for the opportunities of usefulness your noble society has afforded me - I beg leave to resign my connection with you as your missionary. - Though painfully sensible of many imperfections & shortcomings I believe I can truthfully say I have endeavored to serve faithfully in my sphere - "Not counting my life dear to me".

I regret to be obliged to apply for assistance in commencing the practice of my profession in this country - which I should have declined to do had I not severed the connection - from which I might have looked for advancement - by becoming your missionary, & also because my health - seriously impaired by necessary exposure in this service - unfits me in some measure from the severe labor of commencing practice without any pecuniary advantages

I remain Gentlemen

Very respectfully & sincerely

Your brother & servant

Frank N. H. Young

Newton Centre, Nov. 2, 1863

Rec'd Nov. 3.

Ans. Nov. 4.

✓ Pub. Cat.

Missionary House, Boston,
Nov. 4, 1863.

F. N. H. Young, M.D.

My Dear Sir,

Your letter of Nov. 2d was read in the Prudential Committee yesterday, and I reported the substance of our conversation. The Committee were gratified by your statement of the importance to be attached to the Armenian field in Persia, and also by your high estimate of the Nestorian ministry, as a means of evangelizing the Armenians. We have long indulged the hope, as our publications show, that the gospel light we were kindling on the western frontier of Persia, will one day shine into the heart of Asia.

My letter to you of Sept. 9, 1862, explains the nature of your connection with the Nestorian mission, and states our regret in view

of the unexpected failure of the mountain branch of the mission, and its probable consequences to yourself, and your highly valued associate, Mr. Cobb.

Dr. Wright is expected to return to the mission in the spring, and will of course meet the want of a medical missionary on the Plain of Oroomiah. The question therefore with the Committee was, whether it were expedient for you to return to Persia for commencing what would be, virtually, a new mission, among the Armenians of Persia. Several of your brethren in the mission expressed themselves to you in favor of this. But we know that all then on the ground were not prepared to recommend such a measure; and of the whole mission, it is doubtful on which side the opinion of the majority would be. This makes it

plainly your duty, as the Committee believe, not to return to Persia with any reference to Salmas and the Armenians. It seems to them, indeed, that the time has not yet come when the mission can advantageously detach a portion of its force for operations in that new field. It is not a question of funds, but of men.

In case the Committee came to this result, you asked for a release from your connection with the Board; and your request was granted, in the usual form; viz. "Resolved, – That Dr. F. N. H. Young, lately returned from the Nestorian Mission, be, at his own request, released from his connection with the Board".

I am happy to say, that the members of the mission have always borne strong testimony to your medical skill. [Even

those who most regretted the variableness of your natural temperament; have done this.] It is not improbable that more than one member of the mission owe their lives to the blessing of God on your professional services. [We are happy, also, in releasing you from our connection, to bear witness to the invariable gentlemanly manner of your letters to the Secretaries, and to the urbanity of your deportment in all your personal intercourse with us.]

My Dear Sir, while it is our united opinion, that you are not called in duty to return to your mission, I am happy to assure you of our respect and esteem. In view of your peculiar circumstances, the Prudential Committee, besides meeting your personal expenses up to this time

to the extent of your suggestions, have authorized the Treasurer to place Four Hundred (400) dollars to your credit, as a Retiring Grant. I shall myself be happy to do all in my power for your usefulness and happiness, and am, as ever,

my dear Sir,

Most truly yours,

R. Anderson,

For. Sec. of the Board.

P.S. I return the three notes you were so kind as to lend me, with thanks.

Boston, Nov. 4, 1863

not sent

Mr. Anderson 391 Pittsfield Mass
Boston Nov 28th/63

Dear Sir

I have endeavored in accordance with your suggestion to make out a list of the prices of my effects The prices I have named are below the present prices as I can compute them from the estimations of men engaged in the trade. I do not mean to say that they are actually worth this sum to any one else — though it may be so — but as you suggested — I have named the price — or ~~rather~~ in most cases — less — that I could supply myself with the articles here. I have only to say that I would just as soon or sooner have the

Boston Nov 1. 1863

F. N. H. Young. M. D.

Pittsfield, Nov. 28, 1863

articles first home if you think best to do so.

ans'd Dec 1, 1863.

If you would write a few lines which you consider would truthfully represent the opinion of the Historical Society & your firm, as regards my professional standing it would probably be of service and you would oblige

Yours very respectfully

Frank N. H. Young

address - care of Jas. H. Dunham

Pittsfield

Mass.

P.S.

Some of the articles especially the books I have been unable to price & therefore made an estimate per volume —

F.N.H.Y.

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Dr. Anderson
Boston

Pittsfield Mass
Decr. 7th - 1863

Dear Sir

Yours of Decr 1st was duly received - In reply I beg to state that those lists were - with some trouble - prepared for you, at your request, & that it will be of no use to send them to Broomich as the mission have supplied themselves fully from the sales of ten persons who have left or died within the last few years, & as they are all - or almost all - in debt I prefer not to embarass them with the proposal you suggest. I believe I informed you of this in our conversation on the subject.

I shall therefore be glad to have the list returned to me

I remain Sir - yours truly
Frank N. H. Young

Dr. F. A. H. Young.

Pittsfield, Dec. 7. 1865.

Rec'd Dec. 8.

Attested to Dec 8.

Rev. A. L. Clark.

Dear Sir –

I have requested Messrs Palmer & Baldwin to send to the Mics. Home a box directed to Rev. Benj. Labaree, Persia – containing a Communion service for an Armenian church – marked

"In Memoriam" Dr. Frank A. D. Young — March 17th 1869

Will the Board send free of expense or shall I bear the expense of transportation?

Very respectfully.

Mrs. F. A. D. Young
Care of Albert Little Esq.
Auburndale.
Mass —

Mrs. F. N. H. Young

Auburndale,

Rec'd. March 17.

Ans'd — 18

Auburndale -
March 23rd

Rev. N. D. Clark -

Dear Sir -

Your acknowledgement of the receipt of the Communion Service for an Armenian church in Persia was duly received. I allow me to express my thanks for your suggestions -

I am quite willing to leave to Mr. Labaree the disposition of the service. I have written him with regard to it -

My preference is that it should be used in an Armenian church - My husband was first among the missionaries in Persia to labor actively among the Armenians. & his heart & soul were engaged in that work -

Mr. Labaree wrote to him two years (nearly) ago. asking if our church in

Danbury, Conn. owned and a service of an Armenian church in Tabriz - but being able to procure it at that time. it passed by. & it was a pleasure to me on the anniversary of my husbands death. to send this in his name - & trust it may be found useful. if not among those for whom it was designed -

I hope it may not be necessary to make an acknowledgement of it in the receipts of the Board - if it is so, you will please associate it only with the name of my husband -

Very respectfully Yours

Abbie A. Young

Mrs. Abbie A. Young.

Auburndale, March 23. 1869.

Rec'd March 25.